A

Seasonable Discourse,

OR,

A Censure upon a Dialogue

OF THE

ANABAPTISTS,

INTITVLED,

A Description of what God hath Predestinated concerning Man; Is tryed and examined,

Wherein these seven points are handled & Answered, *viz.*

1 *Of Predestination*
2 *Of Election*
3 *Of Reprobation*
4 *Of Falling away*
5 *Of Freewill*
6 *Of Originall sinne*
7 *Of Baptizing Infants.*

By HENRY AINSVVORTH.

Rom. 9. 11.

For the children being not yet borne, neither having done any good or evill, that the purpose of God according to election might stand, not of works, but of him that calleth.

LONDON,
Printed for *Benjamin Allen*, dwelling in Popes-head-Alley.
1644.

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LONDON,

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1654.

To the READER.

CHristian Reader, howbeit the continued infirmity of this Authors body, wherewith it pleased God to exercise him, might justly have excused him from taking pen in hand to write, especially in businesses of this nature, his desire being, as himself testified in his life time, to finish this last period of his life with more comfortable meditations then to follow controversies: yet did hee labour to his power, yea and as I may say, beyond his power, to enforce himself even in his decayed health, together with his other necessary labours, to discover the fraud and falshood of the adversaries: amongst others hee judged these Anabaptists not the least, which occasioned this insuing Censure; Another neerer inhabitant than the former author, was one M. Paget, that lived in the same City by him, being a chiefe leader to another Congregation there, who being of a quarrelsome disposition, and envious hearted towards Mr. Ainsworth, and the truth professed by him, having unjustly picked quarrels against him: afterward without his privity while matters were in debating (not imitating Doct. Reynolds to Hart, although hee highly commends him, p. 367.) published a book against him, laying to his charge things which hee knew not, even grosse untruths, and palpable reproaches, making diverse false charges upon him, as if hee neither shamed nor feared to bee Satans instrument to blow abroad whatsoever envy and malice had scraped together, in likelihood expecting no other reward than gratifying the world by the Gospels disgrace in our subversion; yea labouring through his sides to smite the Text it selfe, which I trust Mr. Ainsworth, hath well cleared himselfe in that little advertisement published in his life time with those books of Moses,

besides

besides a particular answer to his book hee had well begun, and had finished long before his death, had not his infirmity of body hindred. But now time permits not to instance particulars, but leaving so unneighbourly, yea, so unchristian an opposite to the Lord for judgment, I will adde a word or two touching the occasion of this Treatise insuing, which was at the request of some, (whose minds the Anabaptists would cumber with their errours) to shew his judgement on the foresaid book. Now as some were assaulted that yet would give no way or entertainment to those errours, yet othersome that had stood in the truth a long time, were perverted. The knowledge of these things comming to this reverend and judicious man Mr. Henry Ainsworth, hee soon drew out this answer, and sent it by a friend into England to reclaime (if God saw it good) such as had erred herein, and gone astray by rash and inconsiderate Zeale beyond knowledge, and through the grace of God to preserve such from falling as yet stood: this he sent for the present, purposing if the Lord continued some competent health and strength, to revise and so to make more perfect this, which then shortnesse of time in respect of the Messengers great hast, could not bee afforded, and so to make it publicke in this Spring; but the Lord having prevented this his purpose, by taking him to himselfe, he now resteth from his labours. Yet finding the matter may through the blessing of God, bee profitable to his people, it is thought fit not to keep these his last labours in matters of this nature, in silence, but that it come to the publicke view for the good of them that are ordained to life. And so I wish thee to farewell in the Lord.

A Censure upon a Dialogue of the Anabaptists, intituled, *A Description of what God hath predestinated concerning MAN, &c.*

BEing requested by some, whose mindes the Anabaptists would cumber with their errours, to shew my judgement on their foresaid Book; I have set down these few observations.

In the first part which they intitle of *Predestination*, they commit a double fault; First, they confirm not by holy Writ their own doctrine: for in the third page of their Dialogue, they describe Gods Predestination out of their own head; not one Scripture brought to prove that they say; neither can they justifie by Gods Word that their description; wherein somethings are erroneous, some ambiguous and sophisticall, till they bee cleared. Secondly, they abuse and calumniate the doctrine of those whom they call Calvinists, and would father upon them absurdities, errours, blasphemies: taking advantage upon some harsh phrases, concluding against them worse things then either they spake or meant; passing over the explanations to bee seen in sundry of their workes, which will cleare them of the errors that these men would inforce upon them.

The differences which they make (in page 4) between the Calvinists doctrine and theirs, are fraudulent and injurious. As between *All things*, and *all good things*: where first these Anabaptists do differ from the plain Scriptures which testifie that *All things* were created by Christ *Col.* 1. 16. and without him was not any things made that was made, 1 *Joh.* 1. 2. Secondly, they cannot bee ignorant but that wee hold all things

things that were made to bee very good, *Gen.* 1.31. so this difference they forged out of their idle heads.

The second and third differences, as that the Calvinists should say, *whatsoever is done (murther or the like) commeth from God; and that God is the principall cause and author of all things, appointing all things to the one part and to the other, damnation as salvation, vice as vertue.* But the Anabaptists say, *whatsoever good is done commeth from God, but no evill things that are done; and that God is the principall cause and author of all good, and of salvation to all men: but the devill is the author of all evill.* In these differences they set downe some errour, with calumnie and sophistry.

Errour it is to say, God appointed not Damnation as salvation: wherein again they proclaim themselves different from holy Scripture. For damnation being a worke of Gods justice upon the reprobates, (as salvation is a work of his grace toward his elect) commeth from God, and is by him appointed; as these Scriptures plainly testifie, *Mat.* 25. 41. *Jude v.* 4. 2 *Pet.* 2.3.5. *Rom* 9. 22.

That any of us should say, *murther* and other like *vices* come from God, and are appointed by him, is injurious sophistication. Wee hold not God to bee the principall cause or authour of any evill as it is sin; but only of evill as it is condign punishment for sin, according to *Isa.* 45. 7. *Amos* 3. 6. Concerning *murther*, and other like actions, wee distinguish between the action as it is naturall, and as it is morall. All actions as they are meerely naturall, are of God: for *in him wee live, and move, and have our being, Act.* 17.28. without him no man can move his hand to smite his neighbour. As they are morall, Gods providence concerning them is twofold: for as they are vicious and sinfully done, God doth them not, but suffereth them so to bee done: as they have in them respect of justice and punishment, so God doth, appointeth, commandeth them to bee done: As, the defiling of *Davids* Concubins, being considered in the sinfulnesse of it, proceeded from *Absoloms* wicked lust, and *Achitophels* wicked counsell, 2 *Sam.* 16. 21, 22. thus God did it not, but suffered it to be done. But considering it as a punishment or chastisement for *Davids* sin, the Scripture telleth us, that God *took Davids* wives and *gave* them to *Absolom*, and God *did* this *thing*, 2 *Sam.* 12.11,12.

The murdering of the Israelites by the Assyrians, of the Jewes by the Babylonians, was a very sinfull action done by these Heathens; and thus God suffered them to doe it: But as it was a just punishment for his peoples iniquity, God *sent* those heathens against the *hypocriticall nation*,

on, Isa. 10. 5, 6. God caused the Jewes to fall by the Sword, hee made Jerusalem desolate, hee himselfe fought against them with an outstretched hand he delivered them into the hand, of *Nebuchadnezzar*; he prepared destroyers against them, he gave them into the hands of those that sought their life: the Babylonians were his Servants, whom hee sent and tooke and brought against the Land; though those Heathens for their iniquitie in doing this, were afterward punished, *Jer.* 19. 7, 8. & 21. 5. 7. & 22. 7. 25. & 25. 9. 12. Other examples many are in the Scriptures, how these actions which men did most sinfully, God did the same actions by those evill men, most justly: either for Judgement upon Reprobates, or for chastisement and mercy unto his chosen.

They inveigh against us, as teaching *that God decreed that Adam could not but sinne; that God commanded him not to sinne, and yet decreed that hee should not sinne.* Page 5.

Answer. They proceed in wronging in us. Wee teach not that God decreed sin should be done, otherwise then by suffering it to bee done. He never decreed either to doe sin, or to command it to bee done, or to approve it being done. Neither did any decree of God force *Adam* to sinne; he might have avoided sinning if he had would: but hee would not continue in obedience, he sinned willingly.

Further, they feigne us to say, that *though God by his revealed will commanded Adam not to sin, yet in his secret will he decreed hee should sinne.* Page 5.

Answ. God neither openly nor secretly decreeth or willeth sinne, as sinne: for hee is not a God that hath pleasure in wickednesse, *Psalme* 54. They keepe their wont therefore in calumniating us. Also they erre in refusing the distinction betweene Gods revealed and secret will, whereby wee understand not two wills in God, but one and the same will; partly revealed, partly concealed from us, and secret according to *Deut.* 29. 29. By his revealed will or commandements God would have *Abraham* to kill his Sonne, *Gen.* 22. by his secret will (not then revealed to *Abraham*, but afterward) he would not have him killed.

They goe on, and would prove, that *God did neither decree, nor lay any necessity one Adam to transgresse.* Page 7. But they labour in the wind, and would prove that which wee confesse, yet in their proofe lurketh error, for they affirme, *that God left not Adam unfurnished with any thing that might support him in that estate in which hee created him.* For this they bring no word of God, but broach their own fancies. *Adam* was unfurnished of Gods gracious helpe to support him when hee was tempted: for want of it, hee willingly yeelded unto Satan: by it, hee might and would

would have resisted all tentations; even as the elect Angels having this grace, are supported so as they shall never fall. *Adam* indeed was so furnished of God, that no power or fraud of Satan could have vanquished him, unlesse hee himselfe would voluntarily yeeld: which hee did, and therefore had no excuse for his sinne. But God (if he had pleased) could have so confirmed his will in good, could so have supported him with grace in tentation, that his will should not at all have declined to evill. This God did not, because so it pleased him; and he was not bound to give *Adam* more grace, then that, which hee had bestowed on him; which was so great, that no power of Devils could have prevailed, if the man had not willingly fallen.

Page 10, 11. They proceed to manifest two things; First, of *Adams* state, *viz. that God could not make him otherwise then hee made him, that is mutable, able to obey his precepts; but not unchangeably good.*

Answ. Not to reason of things too high for us, how God could have made man: I grant that men and Angels, and all creatures are changeable: and that *Adam* was able to obey all Gods commandements, if hee had would; but this proveth not that hee was furnished with all things that might support him in that good estate: for he had not speciall grace from God to stablish his will in good; which the Lord could have done, and then *Adam* had not sinned: Whereas they adde, *God did not decree and force him to sinne*, wee say the same, and they sinfully wrong us to impute such blasphemy unto us.

2. The second thing they would manifest is, *That many things be done against the will of God.*

Answ. This as it is set downe is false; for it was the will of God to suffer *Adam* to fall, else he had not fallen: and God willingly suffereth all the sinnes done under the Sunne; for if hee would not suffer them, the creatures could not doe them; But understanding by Gods will his commandement, or his approbation; so it is true, that too many things are done against Gods will, and this they need not goe about to prove, for none (I thinke) denyeth it.

Page 13. But they scoffe at the distinction between the action and the sinne of the action, and call it *meerely a fabulous riddle*; and say, *the subtilty of the riddle is this, that sinne is nothing*: whereupon they presently inferre that *malefactors are punished for nothing.*

Answ. Had they not a better faculty in deriding then in disputing, they would not have called it a fabulous riddle. I have before proved that all actions of men as they are naturall, all motions inward or outward are of God, *Act.* 17. 28. Againe, I have proved that the actions

ons; of *Assyria* and *Babylon*, were just and holy actions as God did them, but wicked and sinfull as men performed them; therefore the action, and the sinne of action, are rightly and needfully distinguished; seeing Gods hand is in the one, but not in the other. That sinne is no substantiall thing, is plaine, seeing all things were made by God, *John* 1. 2. but sinne hee never made; it is a vitious quality infecting the good things that God made, and corrupting their actions. And thus though sinne be not simply nothing, yet it is no substantiall thing. Their definition of sinne, that *it is a thought, word, or deed contrary to the will of God*; is no perfect definition, for there is an hereditary sinne from *Adam*, which all have, before they can either doe, or speake, or thinke; of which point we are to treat anon. Their inference that they which hold *God to be the author of the deed which is sinne*, hold him *to bee the author of sinne*, is denyed and before disproved: we know God was the author of the deed of sending *Joseph* into *Egypt*; partly to try and humble *Joseph*, partly to provide for *Jacobs* Family, *Psal.* 105. 17, 19. *Gen.* 45. 7, 8. yet was hee not author of the sinne committed in sending him; that was of the Patriarkes, moved with envy, *Acts* 7. 9.

They charge M. *Knox* with *wide-wandring*, and *large blasphemy*, for ascribing to the providence of God, *whatsoever the Ethnicks attributed to fortune*; their reason is this, *who knoweth not, that unto fortune the Ethnicks ascribe all perverse and pestilent wickednesse?* Page 15, 16.

Answ. Herein they wander from the truth, and blaspheme it; Gods providence extendeth further then to such things as hee himselfe is author and doer of; it extendeth to all the most horrible sinnes in the World, which he willingly suffereth to bee done, and provideth in what manner and measure hee will suffer them to be done, and by his wisedome knoweth to bring good out of the worst and most sinfull deed: could *Adam* have been tempted to sinne, if God had not given Satan leave to tempt? could hee have fallen if God had not left him to himselfe? was not Gods providence in *Absoloms* horrid sinne when he defiled his Fathers Wives, seeing God foretold it, and in the manner of it, before all Israel, and before the Sunne, 2 *Sam.* 12. 11, 12. Gods providence suffered *Shimei* sinne when hee curst *David*; his providence kept *Abimilech* from sinning in defiling *Sarah*, *Gen.* 20. 3. 6. To conclude, it is neere unto Atheisme and Epicurisme to deny Gods providence in any the least thing or action, be it good or evil.

But these men inferre worse matter, asking *whether any thing may bee spoken more repugnant to the nature of God, or contrary to his word*, &c. *then to*

ſay that God puniſh the man with hell torment, for doing thoſe things which he himſelfe had predeſtinated, ordained, decreed, determined, appointed, willed and compelled him to doe, and that which a man cannot chooſe, but muſt needs doe by the force and compulſion of his predeſtination.

Anſw. Bold calumniators, which would make the world beleeve wee ſay ſuch things as we abhorre to think: in how many books might they have ſeen theſe things denyed and refuted? Wee teach that ſinne is ſuffered of God, not done by him, nor decreed, willed, commanded, much leſſe compelled: all that ſinne (whether men or Devils) ſinne voluntarily, of their owne will, for which they might all in juſtice bee damned. God tempteth no man to evill, much leſſe forceth or compelleth any to evill, *Jam.* 1.13. So they anſwer unto, and would refute their own fictions.

Page 17. 18. They affirme that we ſay, *whatſoever God foreſeeth he willeth, and it cannot but come to paſſe*: whereto they anſwer, *that God foreſeeth all things, good and evill, but he willeth onely good: and though he fore-knoweth all things, yet all things come not to paſſe therefore of neceſſity.*

Anſwer. They ſtill dally and deceive by generall and ambiguous termes. If they underſtand by Gods will, his permiſſive will, or willing ſufferance; ſo wee ſay all things good or evill come to paſſe by his will: but if they meane Gods effective or approving will, ſo wee hold that he willeth nothing but good. The ſecond wee teach not, that all things therefore come to paſſe becauſe God fore-knoweth them: his fore-knowledge impoſeth no neceſſity on things: but withall wee teach, that whatſoever God fore-knoweth ſhall be, that muſt needs bee, elſe his knowledge ſhould not be certaine and infallible: but they come to paſſe by other cauſes then his bare fore-knowledge. Theſe diſtinctions obſerved, their reaſons deduced from Scripture are ſoone taken away.

They plead, that *God foreſeeth the death of a ſinner, and the cauſe thereof, viz. his wickedneſſe; but willeth it not*; as Ezek. 18.32. and 33.11. *I will not the death of a ſinner, but that he returne and live. Chriſt fore-ſaw the deſtruction of* Jeruſalem, *yet he willed it not, for he wept, &c. Matthew* 23.37.

Anſwer. They doe not well to ſhuffle together, Death, and wickedneſs the cauſe of it: wickedneſſe God willeth permiſſively, ſuffering it to be done: Death he willeth effectively, inflicting it on obſtinate ſinners. Secondly, they erre in denying abſolutely that God willeth the death of a ſinner, elſe how could God judge the world? To kill for ſinne is

a worke of justice, as to pardon sinne is a work of mercy; God willeth his owne justice and worke thereof, who but he createth the evill of punishment? *Esa.* 45. 7. *Amos* 3. 6. Who but he prepareth death and hell for sinners? *Matthew* 25. 41. and did hee doe this against his will? The Scripture in plaine words saith of *Elies* wicked Sonnes; *They hearkened not, &c. because the Lord would slay them*, 1 *Sam.* 2. 25. Whereas therefore *Ezekiel* saith, *God would not sinners death*, it cannot bee meant absolutely or in all respects (for then it should contradict the other Scripture) but conditionally or comparatively: * if sinners repent he willeth not their death; or he willeth not their death so much as their repentance. But if the wicked turne not, then (the Prophet saith) *God whetteth his sword, bendeth his bow, and prepareth for him the Instruments of death*, *Psal.* 7. 12, 13. So Christ would not Jerusalems destruction, if they would have come to him; but because they would not, hee would make it desolate, as was foretold, *Dan.* 9. 26. 27.

* So it is explained in *Ezek.* 28. 21.

They would prove that all things come not to passe of necessity, *therefore*, to wit, because of Gods fore-knowledge. *Page* 18.

Answ. They labour in vaine to prove that they need not, Gods fore-knowledge layeth no necessity that the thing must bee done by force or compulsion: Yea Gods will alwayes layeth no such necessity, seeing he willeth some things conditionally, which are not effected unlesse the condition be observed, as he would a sinners life, or death not conditionally, if he returne to God: he would the destruction of *Nineveh*; but conditionally, except they repented. Other things God willeth absolutely, and those must needs come to passe, for none can resist or hinder his absolute will, *Esa.* 46. 10, 11. *Job* 23. 13. *Psal* 33. 10, 11. But forasmuch as God certainly fore-knoweth all things that shall be, whether good or evill, in this respect all things come to passe of necessity; otherwise God in his fore-knowledge might be deceived; but as necessity meaneth violence, force, compulsion; so all things are not of necessity, but many are of the voluntary will of the Creature. Therfore these adversaries deceive their Readers in answering texts of Scripture alledged: for sometimes they father untruths on us, and withall sometimes spread their errors: As when they say, *In these actions*, (namely, *Shimeis* cursing of *David*, and the like) *there were evill, namely, cursing, envie, pride, deceit, now the controversie is* (say they) *who was the first cause of this cursing, envie, pride, deceit.*

Answ. They would make controversie where none is: wee beleeve that all sinne is originally from the Creature, and none from the Creator.

Page 29, ator. So when they would conclude from our Doctrine, that God should be most to be blamed, for *forcing of necessity* by his decree; Satan to tempt, and man to consent and act it: they shew themselves to bee calumniators: wee doe not hold that ever any creature was, is, or ever shall be *forced of necessity by Gods decree*, to consent unto, or to act any sin.

And here let the prudent Reader observe, how these men themselves can distinguish when they are driven to it: for (in *Page* 24,25.) they confesse God made them that are now Divels, & continueth the life of, and being of men and Devils: also in (in *Page* 26.) that these Devils and men (the instruments that act wickednesse) are good *as they are from God*, yet the actions (they say) of those instruments, the sins cannot, be good from God.

The first is true, that Devils and men were Gods good creatures; the second, (that God continueth their life and being) is also true, but imperfect; they should have added their *moving* also; for so wee are taught, that in *him wee live, and move, and have our being*, *Acts* 17. 28. Why said they not that God continueth their moving also? Was it because they saw all our actions are motions, and therefore in some respect are also of God? But this they baulke for advantage to their errours. Their third assertion is partly false, and partly fraudulent: Fraud it is to confound *actions* and *sinnes*, as if they were all one, and admitted to destinction (which the Anabaptists call a *turning device*:) False it is that the *actions* of those instruments *cannot bee good from God*: for whatsoever is from God is good; and all actions as they are meerly naturall, are from God in whom we live and move. Againe, all actions which God (either for tryall, chastisement, or punishment) doth by evill instruments, they are morally good in respect of God; though as they are mis-done, or sinfully done by devils and men, the are morally evill; and thus God doth them not, but onely suffereth them to bee done amisse.

Page 26. 27. Now for Gods *sending* the *Assyrians* against *Israel*, *Isaiah* 10. 5, 6. his *sending* delusions upon Reprobates, 2 *Thes.* 2. 11. and the like; they say it was *not otherwise then by suffering*; and they would prove it by the devils words to Christ, *send us into the Swine*, *Marke* 5. 12. which another Evangelist setteth downe thus, *Suffer us to goe, &c. Mat.* 8. 31. Hereupon they inferre, that Gods *sending* is nothing but suffering in this case.

Answ. They conclude more then the Scripture teacheth; for though such *sending* be *suffering*; yet it followeth not, that such sending is

nothing

nothing but *suffering*: there is more in it then so. For the punishing of *Israel* by *Assur*, *Esa.* 10. was an act of justice for their sinnes: and so is the sending of delusion, in 2 *Thes.* 2. a worke of Justice; therefore a good worke. And if God did not doe these things, but onely suffered them; then the good workes of Justice are done by wicked men and devils; and the Devils shall bee good doers, and God a sufferer onely of good to be done. The proof they make shew of from comparing the Evangelist, sheweth what strangers they are in the booke of God. When sundry Prophets or Apostles repeate the same things, it is usually with some change and difference of words: not that different words are equivalent, one meaning neither more nor lesse then another, but of different meaning, and larger extent oftentimes, to teach further matter. That which one Evangelist calleth *Fasting*, *Marke* 2. 19. another calleth *Mourning*, *Matth.* 9. 15. yet are not these two one, though often joyned together. To drinke *with the drunken*, *Mat.* 24. 49. which is explained; To drinke *and to bee drunke*, *Luke* 12. 45. two speeches are not alwayes the same; for a man may drinke with the drunken, and yet not be drunke himselfe: in 2 *Chron.* 5. 4. the *Levites* tooke up the Arke: 1 *Kings* 7. 3. it is said, the *Priests* tooke up the Arke; this expoundeth the former; for though all Priests were Levites, yet all Levites were not Priests. In 1 *Chron.* 19. 19. the Syrians *would* not helpe the *Ammonites*: in 2 *Sam.* 10. 19. it is said, they *feared* to help them; yet are not these words of equall force and extent: for some may bee unwilling to helpe though they bee not afraid. The Prophet saith, *rejoice* greatly O daughter of Sion, *Zach.* 9. 9. the Apostle alledgeth it, *Feare not* O daughter of Sion, *Joh.* 12. 15. The Prophet saith, the Gentiles shall *seeke*, *Esa.* 11. 10. the Apostle expoundeth it, the Gentiles shall *trust*, *Rom.* 15. 12. and many the like; where to make one of the words no more in force then the other, were to do open violence to the Scripture.

And that all may see that *sending* is more then *suffering*, the very same History which they allędge doth convince them; for the same devils at the same time desired *Christ* tha the would not *send them* away out of the Country, *Mat.* 5. 10. but in *Luke* 8. 31. it is said, they desired that he would not *command* them to goe out into the deepe. If these mens reasons be of weight, *sending* is *no more* then *suffering*: this reason hath as much weight, that *sending* is no *lesse* then *commanding*. Now betwixt *commanding* and *suffering* themselves (I suppose) will confesse there is sometimes a great difference. But why doth the one Evangelist say

send us; and another *suffer us*? Not to confound these two as one, but to teach us two things. First, that as it was the Devils sinfull and malitious desire to hurt the creatures, and to procure envie against Christ, in this respect he suffered them. Secondly, but as it was Christs just punishment on the covetous *Gadarens*, and tryall of them; whether they loved their Swine more then him and his gospel; in these respects Christ not only *suffered*, but *sent* the Devils into the swine; and the Devils were his Servants to doe what he would have done. The like is to be minded for Gods sending the *Assyrians* and *Babylonians* with sword to kill, and the devils with delusions to deceive the reprobates, and other the like, 1 *Kin.* 22. 19, 20. 22, 23.

This is further manifested by the example of Christs death, touching which (whatsoever the Scripture saith) these men doe *deny that God determined, appointed, or decreed, that the wicked should betray or murther him, otherwise then by suffering them*; which if they speake in respect of the sinne onely, wee would grant, but being meant of the actions done, it is against the expresse Scriptures, which say the Jewes took and crucified him, being delivered *by the determinate Counsell and fore-knowledge of God*, *Act.* 2. 23. and that both Gentiles and Israelites were gathered together for to do whatsoever Gods *hand* & his *counsel predestinated*, (or *fore-determined*) *to be done*, *Acts* 4. 27, 28. Now Gods Counsell and Predestination, that a thing should be done, is more then bare permission, and his *hand* being in it, sheweth him to bee an Agent in this worke. God out of his love sent and gave his Sonne for us, *Joh.* 3. 16, 17. it pleased the Lord to bruise him, and put him to griefe, *Esa.* 53. 10. and Christ laid downe his life of himselfe, no man tooke it from him, *John* 10. 18. he powred out his soule unto death, *Esa.* 53. 12. he offered up himself a sacrifice for our sinnes, through the eternall Spirit, *Heb.* 7. 27. and 9. 14. These and the like sayings in Scripture, teach us more of God in Christs death, then a bare suffering. Gods good hand was in it for our redemption, and not onely the wicked hands of them that sinfully crucified him.

Page 29. Whereas they tell us, *Christ might have beene slaine without sinne, for God might have appointed some to sacrifice Christ, as he did Abraham to sacrifice Isaac, &c.* They speake too presumptuously in Gods matters; will they teach him another or a better way to effect his own purposes, then himselfe hath chosen? But what would they inferre upon it? if God had decreed that Christ should have beene slaine by holy Angels; they would not then deny (I suppose) but God should bee an agent in his

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Sons death. Now that God decreed hee should bee slain by evill Angels, and hands of wicked men; and his Decrees and Counsels must stand, *Psal.* 33. 11. his predictions must needs bee fulfilled, *Act.* 1. 16. is hee not therefore an agent in Christs death? Shall hee bee restrained from using any of his creatures to doe his good worke, because they through their own corruption and malice doe it (and cannot but do it) amisse? Or shall their mis-doing which is in them voluntary, and not caused of God, be imputed to him? Let men speak and think of God with more sobriety: and though our dulnesse cannot comprehend how Gods good hand can bee in the evill actions of wicked men, and hee not partaker of their sinne: yet let us not deny that which God plainly teacheth, but rather lay our hand on our mouth, and confesse wee have uttered that wee understood not, things too wonderfull for us which wee knew not, *Job* 40. 4. and 42. 3.

The last reason which they pretend to answer, is such as dazzleth the adversaries eyes. The Scripture saith, the Jewes *could not believe*, because *hee* (the Lord) *blinded their eies and hardned their heart, that they should not see, nor understand, and bee converted and healed*, Joh. 12. 39, 40. Also the Lord saith, *I will harden Pharaohs heart; and hee shall not hearken unto you; that I may lay my hand upon Egypt, &c.* Exod. 7. 3, 4. They answer, to the first, that *by comparing Esa.* 6. 9. *Matt.* 13. 14. *&c. Act.* 28. 26. *&c. It is manifest, that they winked with their eyes lest they should see: for which cause God gave them up to that reprobate sense.* To the latter they answer, *That Pharaoh hardned his (owne) heart*, Exod. 9. 34. *and God hardned his heart; and (so the hearts of the wicked) by giving them up to Satan (who worketh hardnesse of heart against God) and to their own hearts hardnesse, and lusts, to vile affections, and to reprobate mindes, Psal.* 81. 11. and *Rom.* 1. 24 26. 28. Page 32. Page 68.

Answ. That the Jews winked and would not see, that *Pharaoh* hardned his own heart and would not let *Israel* go, is true. That for these causes God gave them up to their own lusts, &c. and to Satan, is also true. Thus farre wee agree, but to the force of our reason they answer nothing at all. For in these workes of *blinding* and *hardning*, there is more then Gods bare permission: they did it, and God did it; they sinfully, but God righteously, justly rewarding their sinne. And thus the enemy condemneth himself. For hee that for sin inflicteth punishment, doth a good work of justice, and suffereth it not onely to bee done: but God for sin blinded the eyes, and hardned the hearts

of

of the Jews and Ægyptians; therfore in blinding and hardning, God was a doer (as a just Judge) and not a sufferer onely, as while-ere they pleaded. Between these two there is great difference. The Greekes tooke *Sosthenes* and beat him before *Gallioes* judgement seat; here *Gallio* suffered them onely, caring for none of those things, *Act.* 18. 15, 16, 17. *Paul* and *Silas* were beaten and imprisoned by the Magistrates commandement, *Act.* 16 22, 23. here the Magistrates not onely suffered, but were agents also in their beating and imprisoning, though they did it by other wicked mens hands. So God when hee commandeth Satan to go and deceive, or harden wicked sinners, 1 *King.* 22. 22. When hee giveth sinners up to a reprobate minde, *Rom.* 1. 24. 26. 28. then God deceiveth, God hardneth in just judgement, and doth not onely suffer these things. When the Judge delivereth an evill doer to the Officer, and the Officer casts him into prison, *Luk.* 12. 58. the Judge doth this by the Officer. So God is the Judge, hee delivereth evill doers to Satan to bee their deluder, their tormentor, their gaoler: hee giveth them up to blindnesse, hardnesse, reprobate minds; and these are works of his justice, which Satan and evill men execute most sinfully. Christ saith, hee *came into this world for judgement, that they which see not might see, and that they which see might bee made blind, Joh.* 9. 39. Now in what manner God blindeth and hardneth sinners, it is not in man to declare, for his *judgements are unsearchable, and his wayes past finding out, Rom.* 11. 33. But they that for his judgements would make God the authour of sin, erre on the one hand: and they that ascribe unto him herein but a bare permission, erre on the other hand. Godlinesse will teach us to beleeve and rest in that which the Scriptures teach: though it passe our reach and capacity how God in his wisdome doth these things. Hitherto of *Predestination.*

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2. *Of Election.*

THEY proceed to speake of Election; where after they have set down (as they think good themselves) what our opinion is, they propound their own doctrine, viz. *That Christ came to cure all men of their sinnes, but with a bitter medicine, that is, that wee must deny our selves, take up his crosse, and follow him. So many as refuse to take this medicine, cannot bee cured, but such as receive it are cured.* Againe, That *they*

Page 34. 36.

are

are elected who do put on Christ, and that our election dependeth upon this condition, according to the Scriptures, the Lord chooseth to himself a righteous man, & they that were not Gods people shal be his people, &c. if they seek righteousnes by faith, & these are the elect according to the election of Grace. Election (they say) is not of particular persons, but of quality: all persons are Gods generation; and those persons in whom hee findeth faith and obedience of his meere mercy, those persons hee electeth to salvation, for the quality hee findeth in them; which hee himselfe hath wrought by his word and spirit, which they might have resisted, but did not, but submitted to the righteousnesse of God; and this is Gods purpose of election before the World was, and these are they whom God knew or acknowledged before. And for Gods decree they feigne it to bee thus, *I will cause all Nations to be taught (by Christ) and so many of them (being all called) as doe not behave themselves as they ought, I will cause to bee punished, and the rest I will blesse and make happy.* This is the doctrine of blind *Odegos* the guide; and ignorant *Ereunetes* the Searcher answereth, *I doe thinke it so to have been.*

Page 36. Rom. 9. 25. 29. Rom. 11. 5. Acts 17. 28, 29. Rom. 8. 29. Page 41.

Answer. Very ignorantly and erroneously have they propounded their opinion, with some truth mixing much error, that the blind may lead the blind into the ditch. It is true, that such men as they describe are Gods elect: it is also true, that God hath wrought these good things in them by his Word and Spirit. But false it is, that our election *dependeth upon this condition*; False, *that election is not of particular persons, but of quality.* False it is (and thwarting their former speech) that *God electeth those persons in whom he findeth faith* and *obedience*: for before election no such persons are to bee found among all the Sons of *Adam.* False it is, and an abusing of the Scripture, to say, that *God chooseth to himselfe a righteous man.* False it is to say, (in this matter of election) that *all persons are Gods generation.* Briefly, the whole tenour of their description of Gods election is perverse and erroneous.

For first, no Scripture telleth them that our election to life, *dependeth on this condition*, of our Faith and obedience. Faith and obedience are the effect (not the cause) of our election, and are conditions following election, not going before it; as it is written, *as many as were ordained to eternall life beleeved*, Acts 13. 48. teaching that Gods ordaining to life (that is his election) went before their beleeving; but these men invert the order of God, and would teach, that so many as beleeved (before-hand) were ordained to life.

Secondly, the Apostle teacheth us, that whom God *fore-knew, hee also did predestinate to bee conformed to the Image of his Sonne*, Romans 8.

29. so that our conformity to the image of Christ, our faith, obedience, bearing of his Crosse, &c. is that whereunto (not that wherefore) God predestinated or chose us. This is most apparent by the words following, *whom hee did predestinate, them hee also called, and whom he called, them he also justified, and whom he justified, them hee also glorified*, Rom. 8.30. So then, glorifying commeth after justifying; justifying after calling; calling after predestinating or chooſing unto life: and these graces are not before predestination, or causes of it, as these adversaries would perswade.

Thirdly, it is written, that *God hath chosen us in Christ, before the foundation of the world, that we should be holy*, and *he predestinated us unto the adoption of children by Jesus Christ*, Ephes. 1.4,5. so that our holinesse, and our adoption are things that we are chosen unto, and do follow election, but are not the things going before, and which wee are chosen for, because God findeth them in us.

Fourthly, Paul teacheth us, that *God justifieth the ungodly* that beleeve in him, Rom. 4.5. now those whom he justifieth, he did chooſe and predestinate before, Rom. 8.30. therefore he chose the ungodly, the unrighteous; that they may be made godly, righteous and holy, through his grace. But these men say, *God chooseth a righteous man*, whereas the Scripture saith, *There is none that doeth good, no not one, there is none that understandeth, none that seeketh after God*, Rom. 3.10, 11. so that if God should chooſe the righteous onely, none at all should bee chosen. They say, it is *according to the Scripture*, but they shew no Scripture that accordeth to their saying. If they intend, *Psal.* 4. 3. *the Lord hath set apart* (or *separated*) *him that is godly for himselfe*; (for I know not else what Scripture else they should meane) they are deceived and would deceive, for *David* speaketh not there of his election to life, but of his being set apart to the glory of the Kingdom of Israel, which his enemies would have turned to ignominy: neither useth hee the word of *election*, but of *setting apart* (or *separating after a marvelous sort*) which word is used for Gods administration towards his people, after they are elected and called, as appeareth in *Exod.* 33.16. & 11.7. yea, and it is applyed to brute beasts, which are not partakers of the election that wee treat of, *Exodus* 9.4.

Fifthly, *Moses* teacheth Israel, that God gave them not inheritance in the Earthly Canaan (much lesse in the Kingdome of Christ) *for their righteousnesse or uprightnesse of their hearts*, Deut. 9.4, 5, 6. hee telleth them, *Because God loved their fathers, therefore he chose their seed after them*, Deut. 4.37.

4.27. But these men would perswade, that because men deny themselves, take up the crosse and follow Christ, (that is, because they are righteous and holy) therefore God chooseth them to inherit Heaven.

Sixthly, Because all men are by nature, or creation, the off-spring, or generation of *God, Acts* 17.28. these men would conclude, that election to eternall life, *is not of particular persons, but of quality*: as if our first naturall birth, and our second supernaturall birth were all one: or, because all persons are of God by creation, therefore no persons (or all persons) are of God by regeneration, and by election. But it is palpable error to confound things so different.

They proceed in their error, and say, *All men to whom the Gospell is preached, were elected to salvation in Christ; not actually, for they could not be actually chosen before they had actually any being, but in the eternall purpose of God upon the condition afore-spoken.* Page 42.

Answer. Their first assertion is against truth, against reason. It is not true that all to whom the Gospel is preached, were elected to salvation in Christ, no Scripture saith so: wee are taught the contrary by *Acts* 13. 46, 48. where the Gospel was preached to many, but all that heard it were not elected to salvation; for as many as were ordained, (that is, elected) to eternall life beleeved; but all beleeved not; therefore all were not ordained (or elected) to life. Against reason it is to say, all are elected; for election implieth a leaving or refusing of some; where all are taken, no choice is made. Their second saying is, *all were elected not actually*; because they had no being; but in Gods eternall purpose, the action is in God, not in man; and his purposes or decrees are his actions; and if before the foundation of the world, God elected us in Christ, as the Apostle teacheth, *Ephes.* 1. 4. then were wee actually chosen before wee had naturall being, though Gods choice had not effect in us till we had beings. But whereas they adde, *upon the condition afore-spoken*, it is an error before refuted.

Object. *But of the elect* Paul *saith, Yee were without Christ, without God in the World*, Ephes. 2. 1. *so they were not then really and particularly elected.*

Answ. How soever they change their tearmes, their reason is not good. They were not without God or Christ in respect of Gods election, which he did before the world was made, *Ephes.* 1. 4. but in respect

respect of their sinfull estate and unbeliefe, before they were called, they were without God.

2. Object. *But the Apostle saith, After yee beleeved, yee were sealed with the holy spirit of promise*, &c. *Ephes.* 1. 13, 14.

Answ. What of this? Could they not be *elected* of the Father before they were *sealed* by the holy Ghost? Gods election was before all time, *Ephesians* 1. 4. their calling and sealing by the Spirit, was in time; but they would confound election and sealing ignorantly.

3. Object. *Rom.* 9. 25. 1 *Pet.* 2. 10. *I will call them my people which are not my people*, &c. *If we were actually, really and particularly chosen before the creation, then were we also Gods people, and could not at any time be said not to be his people.*

Answ. Here againe they confound Gods *election* with his calling, which is the manifestation of his election by the effect. Gods predestination is before his calling, *Rom.* 8. 30. So though they were not his people by calling, they were his by election. It is evident by *Acts* 18. 10. that many in Corinth were Gods people before they were called or converted: *Jeremie* was knowne, sanctified and ordained to bee a Prophet, before hee was formed or borne, *Jeremiah* 1. 5. and can wee thinke hee was not then also chosen to life?

Page 43. They say, *The Apostles meaning is, that wee are first particularly chosen when wee receive or put on Christ; for God onely chooseth where hee findeth faith and obedience to the Gospell; and rejecteth where these are wanting.* Herein they wrong the Apostles, who neither spake nor meant, as these men speake. It is shewed before from *Acts* 13. 48. that election goeth before faith; so these men erre that put it after; they pervert the order set downe in *Rom.* 8. 30. whiles they make men to bee first called, justified, glorified; and then predestinated unto life. They neglect *Pauls* doctrine, that God chose us before the world was, that we should be holy: and teach new doctrine of Antichrists devising, that God chose us becaufe we were holy. But to follow them in their doctrine; God chooseth none (they say) but where hee findeth faith. Where doth God find this, seeing he hath shut up all in unbeliefe? *Rom.* 11. 32. Faith is not of our selves, it is the gift of God, *Ephes.* 2. 8. so then he findeth not faith in his elect, but giveth them faith; and if they say some will not beleeve, and them God rejecteth;

jecteth; ſome will beleeve, and them God electeth; I demaund whence have any this will to beleeve? If they anſwer, of themſelves and their owne power; the Apoſtle telleth us the contrary; *It is God that worketh in us both to will, and to doe, of his good pleaſure*, Phil. 2. 13. Now God giveth not all men this will to beleeve and obey: for ſome cannot beleeve, 1 *Joh.* 12. 39. ſome *are reprobate concerning faith and every good worke*, 2 *Tim.* 3. 8. *Tit.* 1. 16. If God would give all men a like grace, he could make all men willing to beleeve and obey; but this he doth not, for in ſome he giveth a new heart and a new ſpirit, and takes away the ſtony heart out of the fleſh, *Ezek.* 36. 26. in other ſome he hardeneth the heart, that they cannot beleeve, nor turne unto him, *John* 12. 39, 40. The myſtery of his Goſpel God *hideth* from ſome, and *revealeth* to other ſome: even ſo, for ſo it ſeemed good in his ſight, *Matth.* 11. 25, 26. Hee hath mercy on whom he will, and whom he will he hardeneth, *Rom.* 9. 18.

By this which hath been ſaid, all that love the truth may ſee, that all men to whom the Goſpel is preached, are not elected to ſalvation in Chriſt, as theſe corrupters of the Goſpel teach: neither can all men beleeve, or obey, becauſe God gives them not ſuch grace. Some refuſe indeed willingly, and they periſh juſtly: ſome (who naturally are as bad as others, and have hearts of ſtone, not of fleſh) are changed, new hearts are given them, faith and holineſſe are wrought in them, and ſo they are brought unto ſalvation whereunto they were elected. Why God changeth the heart of ſome, and not of other ſome, when he could if he pleaſed change all: is not a queſtion to be diſputed of, *Rom.* 9. 19, 20. Let it ſuffice us that God oweth us nothing, except death for our ſinnes. His grace is his owne, he may give it where he will, and none have cauſe to complaine: If God have given grace to any of us, let us praiſe him for his mercy: when we ſee others left without grace, let us reverence him for his unſearchable judgements.

The reſt of their diſcourſe about election, though there be many abuſes they offer to the Scriptures, which might juſtly be taxed, yet becauſe they none of them doe prove theſe mens univerſall election, not diſprove our faith, I think needleſſe to reply unto.

3. Of Reprobation.

Page 58. TOgether with Election, they treat of Reprobation, badly as before; Our Doctrine they pretend to be thus, *They say, God hath reprobated some, and the greatest number, and that before they were borne, and had done evill; for whom there was never meanes of salvation, because God would have them perish, for that was his good pleasure.*

Answ. We hold not (as they would beare the world in hand) that God would have men to perish, because it is his good pleasure, but because of their sins he destroyeth them, his justice so requiring. Neither do we hold that God ever decreed to punish his reasonable creature, without respect of the sinne thereof deserving punishment. Yet was their punishment decreed before they were borne, or had done evill. For God foreseeing their wickednesse, appointed them to wrath before they acted it, though he inflicteth not punishment till they be sinners. And this the Scripture teacheth, as in *Jude, verse 4.* there are certaine men crept in, who were *before of old ordained to this condemnation.* If they were ordained to it *before of old*, then was it before they were borne. The same is confirmed by *Rom. 9. 11, 12, 13.* which Scripture they seeke to pervert by a long some and erroneous exposition. Our Doctrine being thus by them mis-reported; they labour to refute their owne forgeries, not our assertions: So that they are unworthy of any reply.

4. Of Falling away.

Page 71. THe next errour which they would maintaine, is, *That a man may fall from his Election*; Or, *that godly men which are in the true and saving grace of God, may fall away, and may lose their heavenly inheritance which they have right unto.* This Popish heresie they have not confirmed by any one Scripture, though they pervert many Scriptures for a shew to delude the simple.

Page 75. The faith which we professe, is this: that the Elect, however through Satans tentations, and their owne infirmities they are subject to fall from God and perish; yet they are kept by the power of God,

God, through faith unto ſalvation, 1 *Pet.* 1. 5. though they through their weakneſſe ſinne and fall, yet the Lord putteth under his hand, *Pſal.* 37. 24. and the ſeed of God remaineth in them, and they cannot ſinne (unto death) becauſe they are borne of God, 1 *John* 3. 9. Though of themſelves they are too ready to depart from God, yet he will not turne away from them to doe them good, but putteth his feare in their hearts, that they ſhall not depart from him, *Jerem.* 32. 40. ſo Chriſts ſheepe ſhall never periſh, neither ſhall any plucke them out of his hand, but he giveth unto them eternall life, *John* 10. 28. and the Elect cannot poſſibly be ſeduced from Chriſt, *Mat.* 24. 24.

They plead for their errour by ſeven reaſons.

The firſt is certaine Scriptures, as *Hebr.* 12. 15. *Looke leſt any man faile of* (or *fall from*) *the grace of God.*

Anſw. This proveth not that God will ſuffer his Elect to fall utterly from ſaving grace: but warneth them to take heed of themſelves in reſpect of their owne frailty, and Satans ſubtilty. Though Gods *election and foundation ſtandeth ſure*, 2 Tim. 2. 19. yet we muſt *make an end of our ſalvation with feare and trembling*; and muſt *adde vertue unto faith, and give diligence to make our Calling and Election ſure, which if we doe we ſhall never fall*, 2 Pet. 1. 5, 10.

Salt may loſe his ſavour, *Matth.* 5.

Anſw. It may, if men be ſeaſoned but with common grace: ſuch as God giveth to many reprobates, *Heb.* 6. 4, 5, 6. but ſaving grace beſtowed on the Elect, is a *gift and calling without repentance*, Roman. 11. 29.

Some that have eſcaped the pollutions of the world, &c. may returne with the *Sow to wallow in the myre*, 2 Pet. 20. 22.

Anſw. Too many indeed doe ſo, but they are Swine, not ſheepe of Chriſt: they ſeemed to be waſhed by the knowledge of the Lord which they had, but their ſwiniſh nature was never changed. The Apoſtle in that Chapter ſpeaketh of hypocrites and reprobates, which walk after *the fleſh in the luſt of uncleanneſſe*, v. 10. *which are as naturall brute beaſts, made to be taken and deſtroyed*, v. 12. *which are wells without water*, v. 17. ſo th ey never had ſaving grace.

Thoſe that Chriſt hath bought may be damned, 2 *Pet.* 2. 1.

Anſw. Thoſe are ſuch as before I ſpake of, which were bought of Chriſt by his offer of grace, and their feigned acceptance of it: but had

had they beene indeed bought from the earth, they would have followed the Lambe, and should have beene without fault before the Throne of God, *Rev.* 14.3,4,5. Had they been justified by his blood, and reconciled to God by his death; much more should they be saved by his life, *Rom.* 5.9,10. Had they beene of Christs sheepe, for whom he laid downe his life, he would have given them eternall life, *John* 10. 27, 28. And here note how these men would make Christs suffering vaine; for many whom (as they thinke) Christ dyed for, shall die themselves for ever. Where is now the justice of God, that punisheth the wicked themselves, and yet punished Christ for them without cause, without fruit? Such doctrine the Apostle doth abhorre, *Gal.* 2.21.

Some may *tread under foot the blood of Christ wherewith they were Sanctified, &c. Heb.* 10.29.

Answ. Such were never sanctified otherwise then swine that were washed, whose filthy nature was never indeed changed otherwise then by counterfeysance and hypocrisie.

They that have *faith and good conscience, may put it away, and make shipwracke of it; and some may leave their first faith and be damned,* 1 *Tim.* 1 19. and 5. 12.

Answ. Faith is not alwayes in deed, that which it seemeth to be: There is a temporary faith, which falleth away in time of tentation, *Luke* 8.13. a vaine dead faith, *Jam.* 2. and there is a living faith, the faith of Gods Elect, *Tit.* 1. 1. this faith never falleth utterly, for it is the seed of God, by which we are regenerate, and it remaineth in us, keeping us from sinne, 1 *Joh.* 3.9.

Some written in the Booke of life may be put out, Exod. 32.32,33. *Psal.* 69. 25.28. *Rev.* 3. 5.

Answ. Many things are spoken of God, not properly, but figuratively, and after the manner of men. So *God is no way changeable, Mal.* 3.6. *Jam.* 1,17. *Neither doth he repent,* 1 *Sam.* 15. 29. yet it is said it repented him *that he had made man, &c. Gen.* 6. 6. because in destroying the world, he did as men when they repent. So God is said to blot out of his Booke those wicked which for a time seemed to themselves and to others to be written in his Booke, but after by Gods rooting them out are manifested never to have been written there, for then they should have continued there, because *the gifts and calling of God are without repentance,* Rom. 11. 29. *His foundation standeth*

deth

deth sure, having this seale, *The Lord knoweth them that are his*, 2 Tim. 2.19. But to the wicked he will professe, *I never knew you*, Mat. 7.23. *The talent may be taken from him that useth it not well*, Mat. 25.

Answ. All that have talents, that is, gracious gifts, have not true saving grace to saanctifie those gifts, neither are they all Gods Elect. This therefore is no proofe of the question in hand.

The Saints at Rome *that were justified by faith, and had a casse unto grace*, Rom. 5.1,2. *Yet if they continued not in the bounty of God they should be cut off, &c.* Rom. 11.22.

Answ. This and the examples following are like to the former, and teach Gods Elect to have care to continue in grace, without which there is no salvation. They teach also that hypocrites falling from God shall perish. But none truely justified and partakers of saving grace, shall perish, for God glorifieth them, *Rom.* 5. 9. and 8. 30. and he putteth his feare in their hearts, that they shall not depart from him, *Jerem.* 32. 40. and if they depart not they perish not, but are kept by the power of God through faith unto salvation, 1 *Pet.* 1. 5.

2. Their second reason is, *If the Elect cannot fall out of Gods favour, then did not all fall in Adam, and then some were never dead in sinnes, and so need not Christs redemption, &c.* Page 80.

Answ. An ignorant cavill; for the Apostle teacheth, that God hath chosen us in Christ before the foundation of the world, *Ephes.* 1. 4. These men speake of our state before Christ.

Againe, *Adam* and all in him fell from grace, such as they had of God in creation; but not from Christian grace, from grace of Election and Redemption, whereof they had no need before their fall, neither had they any promise of it till they were dead in sinne, *Gen.* 3. It is this saving grace in Christ from which the Elect can never utterly fall, and not any other grace by creation from which all men and some Angels have fallen.

3. If the *Elect cannot fall from their election, then have not all sinned, and beene deprived of the glory of God, and shut up in unbeleefe, &c.*

Answer. The same sophistry is in this reason that was in the former, changing the state of the question, which is onely of them that in Christ were chosen before the world was, and are by him redeemed, justified, sanctified, and shall have eternall life, *Joh.* 10.28. whereas these deceivers speake of men without Christ, and before they are by him redeemed.

4. *The Ephesians were Elect before the foundation of the world*; Ephe. 1. *Yet having forsaken their first love, if they repented not God would remove the Candlestieke, &c.* Rev. 2.

Answ. This is answered in the answers to the Scriptures which they brought in their first reason. It is true the Elect without repentance, faith and perseverance cannot be saved. But all Gods Elect have from him the grace to repent, beleeve and continue in well doing; as before is proved, so they cannot perish. But hypocrites which were among the Saints onely, but never of them, they cannot continue with the Saints, and so cannot bee saved, 1 *John* 2.19.

5. *If a man in Gods favour, and chosen, cannot fall out of it: then need he not, though he commit incest, adultery, murder, &c. feare falling into damnation.*

Answ. Herein they abuse Gods comfortable promises, as if men should continue in sinne that grace may abound. Farre be it. All men ought to feare falling into sinne, and the Elect feare continually, knowing their owne frailty. Our spirituall security is not carnall security: our faith is in God, not in our selves; by his power we are kept, not by our owne. He saith to his people, *The mountaines shall depart, and the hils be removed, but my kindnesse shall not depart from thee, neither shall the covenant of my peace be removed*, Esai. 54. 10. But if by feare, they meane feare without faith, that is, despaire: wee beleeve that the Elect, though they fall into such sinnes, ought not to despaire or distrust Gods mercy: as the examples of *David, Peter, &c.* which they alledge, doe evidently confirme, *Psal.* 51. *Luke* 22. 31, 32.

6. *If no man Elect, can fall from his election by committing of any of these sinnes, then to what end is repentance taught? It is in vaine, if they neither be, nor can be in condemnation, &c.*

Answ. They that teach such doctrine, their religion is vaine. We beleeve as the Elect cannot perish, so neither can they continue in sinne: He that is borne of God (saith the Apostle) *committeth not sinne*, 1 *John* 3. 9. All that truely beleeve that they are elect, doe also beleeve and know, that by repentance, faith and abiding in Christ, they must come to the end of their election, the salvation of their soules: this is the way and meanes unto life, and without this they cannot see God.

7. *To what end are men admonished or exhorted not to receive the grace*

of

of God in vaine, 2 Cor. 6. 1. *Not to fall from their ſtedfaſtneſſe*, 2 Pet. 3. 17. *&c. if they cannot fall into them? doth the Lord uſe words in vaine?*

Anſw. No, but theſe mens words are vaine. For God as he hath ordained men to life, hath alſo ordained his Lawes, exhortations, threatnings, &c. as meanes to bring them into life. He dealeth not with men as with ſtones, to carry them into heaven by violence, but giveth them repentance, faith, love, zeale, care and other graces; he perſwadeth, moveth, draweth them to come willingly, and to continue carefully, and ſo at laſt ſaveth them.

In the next place, theſe fallers from grace, ſeeke to wreſt the Scriptures which refute their hereſie. Unto Chriſts words in *Mat.* 24. 24. *If it were poſſible they ſhould deceive the very Elect*: They anſwer, that *the Elect* (namely, thoſe that receive and obey the truth of Jeſus Chriſt, and abide in him to the death) *cannot periſh.* Page 14.

Anſw. Great is the truth that forceth the adverſaries to yeeld; this is that which we maintaine; and Chriſts words (*If it were poſſible*) prove it undeniably; and ſheweth it to be unpoſſible that the Elect ſhould be deceived to loſe Chriſt.

Object. Our controverſie is whether thoſe that be Elect, may fall out of it: and not whether thoſe that abide in it can periſh.

Anſw. Here they would unſay that which before they ſaid well. And the controverſie they make is meere cavilling. For if it be unpoſſible that the Elect ſhould be ſeduced from Chriſt, then it is unpoſſible that they ſhould periſh; and conſequently it is unpoſſible that they ſhould fall from their Election.

Againe, if it be poſſible that they ſhould fall from their Election, then is it poſſible they ſhould periſh, and poſſible that they ſhould be ſeduced from Chriſt: and ſo our Saviours words will not ſtand. How greatly are theſe Deceivers fallen themſelves, that ſeeke to pervert the plaine words of Chriſt?

Object. Many fall from their election, not by being deceived, but willingly forſake the truth, againſt, or after their enlightning, Heb. 6. 4. *&c. and* 10. 29, *&c.*

Anſwer. Firſt, this is nothing to Chriſts words in *Matt.* 24. 24. Secondly, the Scriptures which they cite, ſay not (nor doth any Scripture ſay) that the Elect may fall from their election, either by deceit, or willingly. Thirdly, as God keepeth all his Elect from being deceived from Chriſt: ſo hee keepeth them from willing

forſaking of Chriſt: for *he putteth his feare in their hearts, that they ſhall not depart from him, Jerem.* 32.40. He ſtabliſheth them in Chriſt, and anointeth them, and ſealeth them, and giveth the earneſt of the Spirit in their hearts, 1 *Cor.* 1.12.22.

Page 84. Another ſure proofe of the ſalvation of Gods Elect, is in *John* 10. 3, 4, 5, 8. 14, 15. 27, 28, 29. This Scripture the adverſary would pervert with this gloſſe. *That ſo long as they continue Chriſts ſheepe they heare his voyce, and follow him, ſo long they are ſure, and have ſafety in Gods acceptance, &c. But if they doe evill, and will not heare his voyce, then he will repent of the good that he promiſed, Jer.* 18.10, &c.

Anſw. Firſt, that by ſheepe are meant Gods Elect whom he will ſave, is plaine by the parable of the ſheepe and goats. *Matth.* 25, 33. &c. Secondly, in *John* 10. Chriſt uſeth no ſuch words, *So long as they continue, ſo long as they heare his voyce, &c.* But he plainly telleth us that the ſheepe doe heare his voyce, *verſe* 3. that they follow him, *v.* 4. that they will not follow a ſtranger, neither know they his voyce, *v.* 5. that the ſheepe did not hear ſtrangers, *v.* 8. yea, all Chriſts ſheep ſhall heare his voyce, *v.* 16, 17. and he giveth them eternall life, and they ſhall never periſh, neither ſhall any pluck them out of his hand, or his Fathers *v.* 28, 29. How unſufferably now doe theſe men wreſt Chriſts heavenly words! Thirdly, the exception which they put, *If they doe evill in his ſight, and will not heare his voyce, then he will repent of the good, &c.*, This exception is unpoſſible to be found in Chriſts ſheepe: for though through infirmity they fall, yet he caſteth them not off, for the Lord upholdeth them with his hand, *Pſal.* 37.24 though they ſtray he ſeeketh them up, *Pſal.* 119.176. He brings againe that which was driven away, binds up that which was broken, ſtrengthens that which was ſicke, &c. *Ezek.* 34.16. He circumciſeth their hearts to love the Lord, with all their heart, and with all their ſoule, that they may live, *Deut.* 30.6. Such as beleeve not, and heare not his voyce, are not ſheepe, but goats or ſwine; as Chriſt ſaid to the *Jewes*, Ye beleeve not, becauſe ye are not of my ſheepe, *John* 10.26. And how is it poſſible that the ſheepe ſhould periſh, ſeeing God is greater then all, in whoſe hand they are? *Joh.* 10.28, 29. If Satan aſſaile them, the God of peace will tread him under their feet, *Rom.* 16.20. if the world, they overcome it by their faith, for greater is he that is in them, then hee that is in the world, 1 *Iob.* 4.4. and 5.4. if their owne corruptions rebell in them, God not only pardoneth, but alſo ſubdueth their iniquities, *Mic.* 7.18, 19. as

he

he carried them from the wombe, so he hath promised to carry them even unto old age, and hoary haires, *Esa.* 46. 3, 4. he sanctifieth them wholly, and preserveth their whole spirit, and soule and body blamelesse unto the comming of Christ, 1 *Thes.* 5. 23. If neither Satan, nor the world, nor the flesh can draw them from *Christ*, nothing can draw them away; but they are kept by the power of God through faith unto salvation, 1 *Pet.* 1. 5.

Unto *Joh.* 13. 1. where it is said, *Christ loved his owne unto the end*; Page 87. they first say, that *the meaning is unto the end of his life.*

Answ. This is a frivolous limitation; did Christ love his owne no longer then while he lived with them in this world? Who taught these miserable men thus to limit and lessen the love of Christ? Hee himself teacheth otherwise to his people? *I have loved thee with an everlasting love, therefore with loving kindnesse have I drawn, &c.* Jer. 31. 3.

But it seemeth their conscience checked them when they wrote such doctrine; therefore after they say, *that hee loveth this for ever, but the question is not of Christs love unto his, but of their love unto him.*

Answ. This is no answer to *Joh.* 13. 1. which speaketh of Christs love, not of theirs: Secondly, it is unpossible that Christ should love 1 Tim. 2. 12. any for ever, if they also love not him; for such as hate and forsake him, them also he will hate and forsake, and so cannot love them for ever: Thirdly, it is before proved from *Jer.* 31. 3. that those whom hee embraceth with everlasting love, hee also draweth with loving kindnesse: and being drawne, *they run after him*, *Song.* 1 4. *those whom he loveth first, they love him*, 1 *John* 4. 19. *hee circumciseth their hearts to love him*, *Deut.* 30, 6. *hee putteth his feare into their heart, not to depart from him*, *Jer.* 32. 40. *and nothing can separate them from the love of Christ*, Rom. 8. 35.

Unto *Rom.* 11. 29. where the Apostle saith, *the gifts and calling of* Page 89. *God are without repentance*: they answer with their common exception, *that if the Jewes abide not still in unbeliefe, they shall be graffed in againe: of this the gifts and calling of God are without repentance.*

Answer. They still labour to overthrow one part of the truth by alledging another: The Apostle as he saith, that if the Jewes abide not in unbeliefe they shall bee graffed in, for God is able, *Rom* 11. 23. so hee further saith, that blindnesse in part is happened to Israel untill the fulnesse of the Gentiles bee come in, and so all Israel shall bee saved; as it is written, *There shall come out of Sion the deliverer, and shall turne away ungodlinesse from Jacob*, &c. vers. 25, 26. and fur-

ther telleth us, that as touching the election, they are beloved for the Fathers: whereof the reaſon is this, for the gifts and callings of God are without repentance, v. 28, 29. Therefore as the firſt is true, that God is able to graffe them in, ſo the ſecond is alſo true, that he is willing, and they ſhall bee graffed in: as there is a condition on their parts, if they abide not in unbeliefe, ſo there is an abſolute promiſe on Gods part, that they ſhall not abide in it; becauſe Chriſt the Deliverer will turne away ungodlineſſe from them; that is, hee will take away their unbeliefe and hardneſſe, he will take away their ſinnes, verſ. 26, 27. which is a plaine evidence that hee loveth them, and repenteth not of his former love and promiſe. And as he dealeth with the elect Jewes, ſo doth he with all the elect Gentiles: therefore ſhall all Gods elect in time be converted, and their ſinnes forgiven them: and ſo undoubtedly ſaved by him whoſe gifts and calling are without repentance.

In 1 *Joh.* 2. 19 it is ſaid, *They went out from us, but they were not of us; for if they had beene of us, they would no doubt have continued with us*, &c. This place ſheweth that hypocrites and reprobates which abide not, were never of Chriſts Church, though crept for a time amongſt them. It teacheth alſo, that all who are of the Saints, of Chriſt Sheepe and Elect, doe abide and fall not away to perdition.

Page 90. To this they make anſwer, firſt by an open ſlander, that *we ſhould affirme that God hath predeſtinated ſome to Salvation, and ſome to damnation without a condition*: this we affirme not, but they falſly charge us, as I have formerly manifeſted.

Againe, they ſay wee affirme, that the elect making never ſo great ſhew of wickedneſſe, and walking in the wayes of Belial, are ſtill elect; and can by no meanes fall out of their election, &c. But herein they keepe their wont; had they dealt honeſtly, they ſhould have ſhewed who and where wee thus affirme. Wee hold that the elect after their calling are carefull to avoid all ſinne, as it is written; *Wee know that whoſoever is borne of God ſinneth not, but hee that is begotten of God keepeth himſelfe, and that wicked one toucheth him not*, 1 *Joh.* 5. 18. And though the elect fall through infirmity, into many grievous ſinnes, yet they abide not alwayes in them; but are renewed by repentance and faith in Chriſt; and whiles they are fallen, they are not caſt off, *Pſalm.* 37. neither doth God repent of his electing of them, nor utterly depriveth them of grace and his good Spirit, *Pſal.* 51. *Luk.* 22. 31, 32. *Ezek.* 34. 16.

Thirdly,

Thirdly, they tell us of difference betweene perſons as they are Gods generation (or creatures) and qualities good or evill. But this (howſoever they boaſt of the excellency of it) is to no purpoſe, for all men being corrupted with evill qualities, *Rom.* 2, & 3. how is it that any are changed into good, but by the power and grace of God which is effectuall in all his elect? the reſidue abide in their ſinnes, becauſe God changeth not; nor reneweth their hearts, and ſuch he never elected unto life, but ordained them of old unto condemnation, *Jude ver.* 4. *Page* 91.

Laſtly, they anſwer with abſurd Sophiſtry; ſaying, that theſe words, *Page* 92.
1 *John* 2. 19. *they went out from us*, is meant of lying Spirits, the Antichriſts in thoſe perſons who once had the ſpirit of truth in them: and the Apoſtle ſaith, *they were never of us*; for ver. 21. no lye is of the truth; for example, (ſay they) the ſpirit of *Hymenæus*, together with his perſon, was in ſpirituall fellowſhip with *Paul*, ſo long as hee retained faith and a good conſcience, but having put away the ſpirit of truth, and received a lying ſpirit; he went out from them in that his ſpirit, for or becauſe *it was never of them*, &c. Will any ſay that the Pope himſelfe is Antichriſt in reſpect of his perſon? or rather in regard of his ſpirit or ſpirituall power he hath. Therefore all that this place proveth, is, that lying ſpirits or Antichriſts in mens perſons, went out from the truth, and were never of the truth; and therefore ſerveth nothing to prove that the elect can never fall away.

Anſw. Was ever plaine Scripture more violently wreſted by any Hereticke? The Apoſtle ſaith of the many Antichriſts, *they went out from us, but they were not of us*, *Joh.* 2. 18, 19. This theſe men will not have to be meant of their perſons, but of their ſpirits in their perſons. And what underſtand they by their ſpirits? their lyes, their errors, their ſpirituall power, ſuch as the Pope hath; that is, (as before they diſtinguiſhed) their wicked qualities, not their perſons; for God (they ſay) loveth all perſons, they being his generation, *Acts* 17. 27.

Firſt, it is an error to ſay, God hateth not the perſons of wicked men, but the evill qualities in them onely; for though he hateth no creature in reſpect of their creation, which was good; yet the Creature being degenerate and fallen from God, hee hateth their wickedneſſe, and them alſo for it; as the Scripture plainely witneſſeth, *Pſal.* 5. 4, 5, 6. & 11. 5.

Secondly, it is erroneous to ſay, that *by ſpirits*, *the Apoſtle meaneth*

not

not persons but qualities, 1 *John* 4. 1. for himselfe sheweth his meaning, when hee saith, *because many false Prophets are gone out into the World.* So by Spirits to bee tryed, he meaneth Prophets, which came with spirituall gifts: and it is frequent in Scripture to call Subjects or persons, by the name of adjuncts or qualities in them: as, *I am against thee O pride*, Jer. 50. 31. that is, *O thou most proud*; and *pride, shall stumble and fall*, verse 32. that is, the proud person; *the poverty of the Land*, 2 *Kings* 24 14 that is, the poorest people. *Deceit* (or Sloth) *resteth not that which he tooke in hunting*, Prov. 14. 27. that is, the deceitfull man; and many the like.

Thirdly, it is from the deepnesse of Familisme, to say, that *Antichrists are not persons, but evill qualities in men*; so Christ may bee holden no person, but a godly quality in us: the Apostle speaketh of the Person, for hee saith not the *lye*, but *the lyer: he that denyeth that Jesus is the Christ, he is Antichrist*, 1 John 2. 22.

Fourthly, it is an absurd exposition of 1 *Joh.* 2. 19. to put qualities for persons. Hee there speakes of Antichrists, *They went out from us*; these men will have it, evill or Antichristian qualities went out from us. But what sense then will they make of the last branch of the verse, *that they might bee made manifest, that they were not all of us?* Will they say, some Antichristian qualities were of the Apostles, though not all? The meaning is evident, that in the Church are persons some good, some bad, some elect, some reprobate: but whiles they abide and walke together in the Church, it is not manifest who are of the Church, who are not; but when the wicked and reprobates depart from the truth and Church, then it is manifest that such Apostates, though for a time in the Church, yet were never of it. So it is a sure proofe, that Gods elect are both in and of the Church of Christ, and shall never fall away utterly from it.

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5 *Of Freewill.*

THIS point these Adversaries handle confusedly and maliciously. Confusedly, because they shew not what they meane by Freewill, or freedome of will: whether free from compulsion, or free from bondage of sinne. Maliciously, for that they feigne the *Calvinists* to hold, that *the wicked are not onely left by Gods suffering, but compelled to sinne by power, &c. compelled by the power, force, and compulsion*

Page 94.

pulsion of Gods predestination, to commit all those wicked crimes, for which they are punished by the Magistrate, or tormented in hell, &c. and then much more doth it in goodnes, as violently work all: so that the godly can neither chuse nor refuse goodnesse.

Answ. If these adversaries have common honesty, let them shew out of the writings of the *Calvinists* (as they call them) these assertions which they impute unto them. Till they doe this, let them have their name and fame among lyers and workers of iniquity. As for us, wee abhorre these doctrines of compulsion to sinne by force and power of Gods Predestination, &c. As for will in man, we know it to be a naturall faculty, still remaining, though corrupted by sin, as all other like faculties in us. Wee acknowledge it still to bee free from compulsion or constraint, for so will should be no will: But wee confesse with griefe that in respect of bondage to sinne (under which all men were sold, *Rom.* 7. 14.) it may rather be called Bond-will, then Freewill, for it is not free to refuse sin, until it be renewed by Christ; and so farre as it is regenerate by him, it is againe (as other powers and faculties in the Saints) freed by grace, and willeth things that are good. *Joh.* 8. 34; 36.

Againe, they produce (to their owne condemnation) out of *Bastingius*, and the disputе in *Geneva*, these words; *Man by evill was spoiled, not of his will, but of the soundnesse of his will; therefore that which in nature was good, in quality became evill: and* Bernard *teacheth, there is in us all power to will, but to will well, we had need to profit better: to will evill we are able already, by reason of our fall; the which if they would stand unto* (saith this adversary) *I would require no more.* *Page* 95.

Answ. This wee will stand unto, and thereby doe evince *Odegos* to bee a blind guide, and vaine disputer, that with lyes and calumnies should disgrace his opposites. Wee grant evill Freewill (or Freewill to evill) is remaining in all naturall men: wee beleeve that Freewill to good, is from grace and regeneration, and that all the Saints have it in part, as they have knowledge, faith, and other vertues here in part: which shall bee perfected in the life to come. And if no more be required, his fruitlesse dispute is at an end; and it is worthlesse labour to answer words of winde.

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6 *Of Originall sinne.*

THE *Anabaptists* hold (more erroneously then the very Papists) that Originall sinne is an idle terme, and that there is no such Confess. 16. Concil.

thing as men intend by the word. In this their Dialogue
Page 113. they set the state of the Question thus; *Of the Originall estate of mankind.* Wherein they speake doubtfully and deceitfully. For mans originall estate is properly that described in *Genesis.* 1. which was by creation very good. But since the fall of *Adam*, our originall estate is through that fall, become sinfull and miserable: and is so acknowledged by *David*, *Psal.* 51.5. by *John*, *Joh.* 14.4. by *Paul*, *Rom.* 5.12. &c. *Ephes.* 2.3. and by Christ himselfe, *Joh.* 3.3, 56.

Notwithstanding these adversaries affirme, *That no infant whatsoever, is in the estate of condemnation of hell with the wicked*, Which they thinke to prove thus. *Without sinne there is no condemnation*, Rom. 6. 23. Ezek. 18. 4, 20. *Without transgression of the Law, there is no sinne*, 1 John 3.4. Rom. 5.13. *Therefore if Infants have transgressed no Law, there is no condemnation to them.*

Answ. The conclusion (which implyeth that infants are not transgressors of Gods Law) is denyed. The Apostle teacheth us, *That by one man sinne entred into the world, and death by sinne: and so death passed upon all men, for that all have sinned*: and, *by one mans disobedience, many were made sinners*, Rom. 5. 12, 19. Note also how these men thwart themselves: before, when they pleaded for fal-
Page 86. ling from grace, one of their reasons was, *If the Elect cannot fall out of Gods favour, then did not all fall in* Adam, *and then some were never dead in sinnes and trespasses, and so need not Christs redemption, &c.* Now they plead, *that no infants are sinners*; which if it be so, then many (as all that dye infants) never fell in *Adam*, nor needed Christs redemption. And so such shall either not come into heaven, or shall come thither other wayes then by Christ, contrary to *John* 14. 6. *Act.* 4. 12.

But these enemies dispute (against the Apostles Doctrine) thus.
Page 113. Rom. 7. 1. *Infants had no life nor being at that time*, (when the Law was given to *Adam*) *and the Law is given to them that know it, and hath dominion over a man as long as he liveth. Therefore Infants having no being, and so no knowledge, nor being, then living, that law had no dominion over them.*

Answ. First, this is no more against Infants then old men: for no man had life or being at that time otherwise then infants had. So *Adams* fall was for himselfe alone, and no man fell with him; for no man then had life or being but he. And thus these lying spirits feare not to resist the Apostle, who saith, *Through the offence*

(or

x (n) of one many dead Rom. 1. 15. *By the offence of one, (judgement came) upon all men to condemnation*, v. 18. *By one mans disobedience, many were made sinners*, v. 19. *In Adam all dyed*, 1 Cor. 15. 22. This Apostolick Doctrine is as contrary to the Anabaptists, as light is to darknesse.

2. They hereby weaken (if they could) the Apostles Argument in *Hebr.* 7. 9, 10. by *Levies* paying tithes to *Melchisedeck* in *Abraham*: for a man might cavill, that *Levi* had no life nor being at that time. But *Paul* saith, he was in the loynes of his father *Abraham*, when *Melchisedeck* met him. So say I, we all were in the loynes of our father *Adam* when he transgressed. If then *Levi* paid tithes when *Abraham* did, we all brake Gods Law when *Adam* did.

3. They hereby weaken (as they can) the Apostles proofe of our redemption by Christ: for he saith, that *Adam* is the figure of Christ that was to come: *And if through the offence of one, many be dead: much more the gift by grace, by one man Jesus Christ hath abounded unto many*: and, *as by one mans disobedience many be made sinners, so by the obedience of one shall many be made righteous*, Rom. 5. 14, 15, 19. Now take away the first, namely the transgression of all men in *Adam*; and it overthroweth the latter, to wit, the righteousnesse and salvation of the world by Christ.

4. They abuse the Apostles words, in *Rom.* 7. 1. whence they would prove, that the Law (given to *Adam*) was given to them (onely) that knew it, namely, to *Adam* and his wife, not to their children which knew it not: whereas the Apostle speaking to the *Romans*, spake *to them that know the Law*; the more to convince them: he denyeth not that God gave his Law to *Adam* and his posterity in his loyns; The Lord *calleth those things which be not as though they were*. Rom. 4. 17. He spake to *Cyrus*, and gave him promises, before *Cyrus* knew him, or was borne into this world, *Esa.* 45. 1, 5. he promised the land to *Abraham* and to his seed after him, when as yet he had no child, *Acts* 7. 5. He made a Covenant with Israel, not with them onely that stood there that day, but with them also that were not there that day with them, *Deut.* 29. 14, 15. And if he did thus imply the children with the parents in other covenants and promises: how much more did he the like to *Adams* seed: seeing *Adam* is spoken of, not as a particular man, but a generall; so that his unrighteousnesse was not his owne onely, but his childrens also; even as Christs righte-

righteousnesse (whom *Adam* figured) was not his owne onely, but is communicated with all his children, who therefore is the second *Adam* causing life, as the first *Adam* caused death, *Rom* 5. 1 *Cor.* 15. 6. Like vanity is in his next words, *Infants had then no being, no life, therefore the Law had then no dominion over them*; For so they might elude *Pauls* argument of *Levies* paying tithes, *Hebr.* 7. 9, 10. saying, *Levi* had then no being, no life, therefore he could pay no tithes in *Abrahams* dayes. But as the Apostle saith he was in the loynes of *Abraham*, and so he paid tithes; likewise we were in the loynes of *Adam*, and so we sinned. Againe, in *Rom.* 7. 1. the Apostle speaketh of a man during life, who when he is dead, his wife is free from his Law, *v.* 2. If they will apply this to all sinne and sinners, then they thinke when a wicked man dyeth, the Law of God hath no dominion over him any more; and so there is no punishment by the law of God to be inflicted on sinners after this life. But doe these vaine men thinke by such sophistry to escape the damnation of Hell? Doe they not know that after death commeth judgement, and that by the Law? *Hebr.* 9. 27. *Rom.* 23. 2, 16.

Against the Apostles Doctrine in *Rom.* 5. they alleadge, *That we were in Adam, not to bring any soule to hell for breach of that command, Thou shalt not eate: for the Lord saith, All soules are mine, both the the soule of the father, and the soule of the sonne: that soule that sinneth it shall die. The sonne shall not beare the iniquity of the father, &c.*

Answ. First, the Prophet speaketh not in *Ezek.* 18. 4. &c. of *Adam*, but of the later Fathers of the *Jewes* which sinned, *v.* 2. but *Paul* speaketh of *Adam*, who was not onely a particular person (as all other fathers in this case are) but an universall man, the root of all mankind and figure of Christ, *Rom.* 1. 14. &c. Againe, the Prophet speaketh of such sonnes as are just, and do not such like sinnes as their fathers did, *Ezek.* 18. 1, 14, &c. but *Paul* speaketh of us all, as we are in *Adam*, unjust and sinners, and guilty of our first Fathers iniquity, *Rom.* 5. 12, 19. So these two Scriptures, the one speaking of actuall sinnes, which are eschewed, the other speaking of originall sinne, which we now cannot avoid; speake not of one and the same sinne of estate, and therefore doe not one expound another. Thirdly, the Prophet exempteth the good children which eschew their fathers sinnes, from death, *Ezek.* 18. 9, 17. The Apostle inwrappeth us all the sonnes of *Adam* in his sinne and in his death, *Rom.* 5. 12, 14, 17. Fourthly, the

Prophet

Prophet speaketh generally of the many sinnes which the Fathers did, and the sonnes did not, *Ezek.* 18. 6,7,8,18. The Apostle speaketh of that one sinne or offence, by which we all (being in *Adams* loyns) are guilty, *Rom.* 5.16. But in this they both agree, the Prophet saith, *The soule that sinneth, it shall dye, Ezek.* 18.4. the Apostle saith, *That all have sinned,* to wit, in *Adams* loynes) *therefore death passeth upon all, Rom.* 5.12. Hereby all wise men may see, how impertinent a proofe the *Anabaptists* bring from *Ezek.* 18. that *Adams* sinne brings not any soule to Hell. For *Adams* sinne bringing sinne and death upon all, and Hell being the death which is eternall, it is brought by his sinne upon all his posterity; except through Jesus Christ our Lord, they have eternall life, which is the gift God, *Rom.* 6.23.

Further, they answer, (and desire it may be well observed) that mankind was onely in *Adam*, in their bodily substance; he is the father of our bodies in respect of matter, but our forme and soules came from God, he is the Father of our spirits, *Heb.* 12.9, *Eccles.* 12. 7. and 8.8. that earthly matter was in *Adam*, of which our bodies are made, &c. thus, and no otherwise were we in *Adam.*

Answ. We observe it well, and observe their errour also. It is untrue that thus (to wit, in respect of our bodies onely) we are in *Adam*, and not in respect of our soules, no Scripture teacheth this, but their owne fansie. For though our soules were not in all respects in *Adam*, as our bodies were, to wit, materially: yet in some respect (to wit, formally) we were in *Adam* both body and soule; which I thus manifest. *Adam* begat *Seth* in his owne image, *Gen.* 5. *Abraham* begat *Isaak*, &c. *Mat.* 1. So body begetteth not body; but man begetteth man, and man consisteth of body and soule, which are the parts that constitute a man. So man (that is the whole, not part of a man onely) is said to be borne of a woman, *Job* 14. 1. Yea, the sixty sixe soules (whereby figuratively is meant persons, consisting of bodies and soules) are said to come out of *Jacobs* thigh (or loynes) *Gen.* 46. 26. and *Levi* in the loynes of *Abraham* is said to pay tithes, *Hebr.* 7. 9, 10. Now the body without the spirit is dead, and therefore cannot pay tithes, nor doe any action. And in the place and case in hand, in *Adam* all sinned, all dyed, judgement came on all men to condemnation, *Rom.* 5.12, 18. But the body without the soule sinneth not, neither dieth, nor shall be condemned. Therefore

it is apparent, that the Scripture speaketh of men in *Adam*, otherwise then in respect of their bodies onely: so that these speciall mens observation is nothing worth.

Page 115. Againe they plead, as God gave no Law to *Adam*, before hee gave him a soule of reason and understanding: no more doth he give to any of *Adams* posterity, any Law, till he give them soules of reason and understanding, as in *Deut.* 11. 2. I speake not to your children which have neither knowne nor seene, &c.

Answ. First, the words of *Moses* to *Israel*, to whom he propounded the Law, are not to be compared with Gods Law given to *Adam*: for the *Israelites* were spoken to personally, *Adam* generally, as an universall man, the root of all mankind, as before is proved. Secondly, the covenant of *Moses* Law did also after a sort pertaine to their children which then were not, *Deut.* 29. 14, 15. though it was actually taught them onely which were present, *Deut.* 11. Thirdly, the sin which *Paul* treateth of, and death for sin, was in the world before *Moses* law, which these men speak of, *Rom.* 5. 12, 13, 14. Fourthly, let all they say be given them, yet it helps them not; for I have before proved, that we were all in *Adam* as living men, not as dead corpses, and so had soules of reason and understanding in him originally, even as we had bodies, eyes, eares, &c. in him originally, though after a different manner as before is noted.

Further they say, God never purposed to execute on *Adam* for that transgression condemnation to hell; in that he purposed to send Christ betwixt, in whom *Adam* beleeving should be saved. If *Adam* for his own sin was not condemned to hell without remedy, shall any of his posterity be sent to hell without remedy, and that for his sin? &c.

Answ. 1. The question in the first place is changed, which is, whether *Adam* & all his posterity in him, falling from God, deserved not hell for their sinne. This they deny not, neither can disprove.

2. As God purposed not to damne *Adam* for his sinne; so neither purposed he to damne *Noah* for his drunkennesse, *Lot* for his incest, *David* for his adultery and murder, &c. but to give them remedy by faith in Christ. Will they hereupon plead that other actuall drunkards, murderers, whoremungers, deserve not damnation; or shall not many such be damned for these sinnes?

3. Though all infants for their native sinne, and all men for their actuall sinnes deserve damnation: yet never was it Gods purpose to damne

damne all without remedy. For Chriſt (the ſecond *Adam*) giveth righteouſneſſe and life to all infants and old tranſgreſſors that are borne of him; as the firſt *Adam* conveyed unrighteouſneſſe and death to all his ordinary naturall poſteritie. Yea grace here exceedeth: for the judgement (or guilt) of originall ſinne was by one (offence) to condemnation; but the free gift (by Chriſt) is of many offences, unto juſtification, *Rom.* 5.16.

They object, that condemnation is for not beleeving in Chriſt, *Ioh.* 3.19. & 16.9. *Mark.* 16.16. *Rom.* 11.33.

Anſw. Firſt the Apoſtle ſaith, the wages of ſinne is death, *Rom.* 6. 23. therefore the wicked ſhall be condemned not onely for their not beleeving in Chriſt, but alſo for their unmercifulneſſe, idolatries, adulteries and other crimes, *Matth.* 25.41,42. *Rom.* 2. 5,6. Secondly, the ſinne of unbeleefe cleaveth unto all *Adams* children as other ſinnes, and ſhall bee imputed as well as the ſinne of luſt, or any other iniquities. Thirdly, to beleeve is not in the will or power of man, but is the gracious gift of God, to ſuch as hee hath ordained unto life, *Epheſ.* 2.8. *Act.* 13.48.

Againe they alledge, that *Adam* by that tranſgreſſion deprived himſelfe of Gods favour in that eſtate wherein hee was in paradiſe: and notwithſtanding the promiſe of Chriſt hath by his ſinnes procured this judgement, *Curſed is the earth for thy ſake, &c. Gen.* 3. Thus *Adam* brought himſelfe and all his poſteritie, the earth and every creature in it to vanity and bondage of corruption, *Rom.* 8.20, &c. And in this eſtate are all *Adams* ſons begotten and borne: ſo that by *Adams* ſinne, vanitie, corruption and death went over all, &c. So infants have originall corruption, as other creatures have. Yet thoſe that die and have corruption by *Adams* ſinne, ſhall not be caſt into hell fire. Page 100.

Anſw. A felon, murderer, traytor, that is apprehended by the magiſtrate, impriſoned kept in fetters and affliction his lands and goods confiſcate, &c. pleadeth hee ought not to be put to death, becauſe hee hath ſuffered for his crimes, loſſe of liberty, goods, &c. But will this plea ſave him?

Even ſuch is the plea of theſe evill men. For all men being in *Adam* fallen from God, and traytours to his Majeſtie, children of wrath, and ſervants of ſinne and Satan, becauſe God hath curſed the earth for their ſake, caſt them out of earthly paradiſe, made the creatures

creatures subject to vanity, and themselves subject to sorrowes and miseries, therefore they deserve not to die in hell, if these vaine men may be judges. But wee know the judgement of God is according to truth against all evill doers. Hee telleth us, *the wages of sinne is death, but the gift of God is eternall life through Christ*, Rom. 6. 23. where eternall life being opposed to death, sheweth that eternall death is the wages due for sinne. And what sinne is there that deserveth not hell? 3. Whereas they say, *Adam* by his sinne deprived himselfe of paradise: it is true. But if they meane earthly paradise onely, they erre from the truth: for by his sinne hee was deprived also of the heavenly paradise, to which there is no restoring but by Christ, *Luk.* 23. 43. *Rev.* 2. 7. and as himselfe, so all his posterity that sinned in him, *Rom.* 5. Thirdly, so where they say, all his posteritie were subjected to vanitie and corruption, it is true, but not all the truth, unlesse they understand such corruption, as *Peter* speaketh, 2 *Pet.* 2. 12. which is eternall destruction, and then they yeeld the cause; But they meane not so, but corruption such as is in beasts, birds, &c. wherein they goe quite astray. For beasts and other brutish and senseleese creatures, are not sinners as all *Adams* children are, *Rom.* 5. 12. 19. sinne is not but in reasonable creatures onely, as Angels and men. Neither is any creature subject to eternall torment, but sinners onely. Other creatures when they perish, there is an end of them, and of their misery with them: but they that perish in their sinnes, have no end of their misery, but it is eternall, *Matth.* 25. 46. *Mark* 9. 45, 46. Wherefore they doe not well to expound *Rom.* 5. by *Rom.* 8. because the Apostle speaketh not of the same, but of divers things and estates in those two Chapters. Fourthly, take that which they say, and it overthroweth them. For how should *Adams* sin bring all his posteritie unto death but by their guilt in *Adams* sin? If it made not them sinners, the Scripture which they formerly alledged, *Ezek.* 18. teacheth, that the children should not die for their fathers sins. Now seeing many infants die daily, it proveth them all to be sinners, because death is the wages of sinne, *Rom.* 6. 23. *Gen.* 2. 17.

At length they come to answer, *Rom.* 5. with this perverse doctrin, *This is the meaning of the holy Ghost, that by Adams sinne, all his posteritie have weake natures*, Rom. 8. 3. *by which, when the commandement comes* (Rom. 7. 10.) *they cannot obey and live, but sinne and so die; till when they are alive without the law, so saith the Apostle*, vers. 9. *and thus is verified*,

ſted, that all both Jewes and Gentiles are under ſinne, &c. Reade on the the Scripture, and you may evidently ſee, that neither this, nor any part of Gods Word, is ſpoken to, or of infants.

Anſw. This is not the Apoſtles meaning: for hee ſaith not they have weake natures, but that *all have ſinned*, and through the offence of one many *are dead*, many were *made ſinners*, *Rom.* 5. 12, 15, 19. which is more then weakeneſſe of nature, and proneneſſe to ſinne. Secondly, in *Rom.* 8. 3. it is ſaid that it (the Law) *is weake through the fleſh*, and ſo cannot ſave any man: which words theſe men wreſt, as if it meant *Adams* children weake. Which thing though it bee true, yet it is ſe not that which is ſpoken of in *Rom.* 8. 3. Thirdly, when the Apoſtle ſaith In *Rom.* 7. 9. *that hee was alive without the Law*: this contradicteth (according to their ſenſe) the other Scripture, in *Rom.* 5. 12. that *all have ſinned, and are dead*. The Apoſtle in *Rom.* 5. ſpeaketh of things as they are, in *Rom.* 7. 9. hee ſpeaketh of things as they ſeemed to be, but were not indeed. *Paul* was alive in his owne conceite thinking himſelfe able to keepe the Law, as naturall men doe ſuppoſe they can. But when the commandement came (to wit, unto his knowledge and conſcience) then ſinne revived, and hee died. How could this bee: ſeeing the *commandement is holy, juſt, and good*, v. 12. Hee telleth us in v. 13. that *ſinne wrought death in him by that which was good*. So then hee was ſinfull (though hee knew it not) before the commandement came, ſinfull by nature, but not diſcerning this his wofull ſtate, the Law was given to ſhew it him; for *by the Law commeth the knowledge of ſinne*, *Rom.* 3. 20. Againe, ſaying in *Rom.* 7. 11. *that ſinne tooke occaſion by the commandement deceived him and ſlew him*: hee plainely acknowledgeth ſinne to have beene in him, before the comman lement came: this he confirmeth in v. 14. ſaying, *the Law is ſpirituall, but I am carnall, ſold under ſinne*: Whereupon hee applyeth the evills which hee did, to ſinne dwelling in him, v. 17. 20. and this inhabiting or in-dwelling ſinne, is that originall ſinne whereof wee treat, which *Paul* for a while could not diſcerne to bee in him (as all naturall men diſcerne it not, but count it an idle terme, and thinke there is no ſuch thing) till by the Law hee came to diſcerne it and to lament it.

Fourthly, it is here to bee obſerved how the Anabapiſts grant, *all men have weake natures, and cannot obey and live, but ſinne and die*. How commeth this to paſſe? *By Adams ſinne*, ſay they. Behold here how they

they thwart their owne grounds. They impose a necessitie upon all men, which (they thinke) are borne innocents, to sinne. They cannot but sinne, they must needs die: and this not through their owne default at all, but by *Adams*. If we should thus teach, what out-cries would they make after us? How is it they here forget the Scriptures by themselves fore-alleaged, *The sonne shall not beare the iniquitie of the father*, Ezek. 18. 20. Is not this a heavie burden which the sonnes beare, that their fathers sinning, and they being innocent, are so weakned of God, that they cannot but sinne, they cannot but die? Doth God create an innocent man, and give him charge to doe that which is unpossible for the men to doe, and threaten death unto him for not doing it? Wee abhorre such doctrine as quite overthrowing Gods justice. When hee made *Adam* innocent, he gave him no Law, but that which was possible and easie for him to doe, and to have continued in doing it, if hee had would. His justice requireth him to doe the like to all his innocent creatures. Wherefore if these men come not to acknowledge with the Apostle (and with us) originall sinne and death for sinne to bee in *Adams* seed, that his fall and disobedience was the fall of us all, by imputation and by infection, (as a serpent brings forth but a serpent) and that so being sinners in him, wee have lost our abilitie to doe good, by Gods just judgement, and are sold under sinne: If they come not (I say) unto this, they will bee open enemies to the justice of God, and make the judge of all the world not to doe equitie.

5. Finally, whereas they say, that neither this nor any part of Gods Word is spoken to, or of Infants: they impudently avouch untruth. The Apostle in *Rom.* 5. 14. speaketh of them which sinned after the similitude of *Adams* transgression, and yet death raigned over them also. What sinne can this bee but originall sinne wherein Infants are borne, and for which many infants die? For when they passe from infancie and come to understanding, they sinne actually as *Adam* did. To sin the same sin they cannot, for all being shut out of paradise, they cannot eate of the forbidden tree, though they would. Neither doth the Apostle speake of that same sin: but of sinning *after the similitude* of *Adams* transgression: so it meaneth actuall sin, like *Adams*. Now all sinne is either originall or actuall; If their death reigneth over them which sin not actually, as *Adam* did, it must needs reigne over them which sin originally onely in

Adam:

Adam: and these bee infants, for the Anabaptists grant, that when they come to discretion, they sin (and cannot but sin) actually. And thus their next words also are refuted, when they say, *Infants are under no law, therefore transgression cannot bee imputed unto them.* Page 117. The contrary is thus proved: Infants have transgression imputed unto them, and death for transgression, as the Apostle sheweth, in *Rom.* 5. Therefore they are under some law: though not under *Moses* law which punisheth actuall transgressors, yet under *Adams* Law (in whose loynes they were and sinned) for which they are punished even with death it selfe.

In their next words, they condemne themselves and all their vaine reasoning, confessing, *that Adam fell from the estate wherein hee was, and in him all mankind.* Page 117.

This is very true, and overthroweth their heresie. For *Adams* fall, as the Apostle describeth it, was *sinne, offence, transgression, disobedience, judgement* (or guiltinesse) *to death, and condemnation*, *Rom.* 5. 12. 19. Now all mankind fell in him, as *Paul* teacheth, and these enemies grant: therefore all mankind is in sin, offence, transgression, &c. unto death and condemnation.

Of the remedy for this sin of all (whereof they next speake) wee grant that is both for Infants and old sinners, by *grace in Christ*. But these are two severall questions: and here wee treat of sin onely and the merit of it. Of Gods grace we have spoken other where. Page 119.

They proceed and say, that *Infants whom Christ so often accounted innocents*, Matth. 18. 3, 4. and 19. 14. *are freed from the Law, and so sinne is dead in them: but when the commandement comes, then they die in sinnes and transgressions*, &c. Rom. 7. 8. Ephes. 2. 1.

Answ. Innocents may bee so called in sundry respects. First, when in them there is no sinne at all; thus *Adam* in his creation was *innocent*. 2. When though they be sinners, yet they are not guiltie of such sinnes as men lay to their charge, *Exod.* 23. 7. 2 *Sam.* 3. 28. *Jer.* 2. 34. 3. When they are cleare of actuall sins: and thus Infants may bee called *innocents*, *Psal.* 106. 38. that Christ called Infants *Innocents* in the first sense, I deny: the Scripture also denyeth them so to bee, *Job* 15. 14. and 25. 4. *John* 3. 3, 6. *Eph.* 2. 3. I finde not in the places which they quote, that Christ called Infants *innocents*: howbeit sometimes hee calleth his Disciples *innocents* (or *guiltlesse*) *Matth.* 12. 7. of whom yet these men (I suppose) will not say, they were without

out all sin. That Infants are freed from the Law given to *Adam*, is denyed and disproved by *Rom.* 5. for in *Adam* they sinned and died. That sin is dead in them is also disproved: rather they are dead in sin, untill they bee revived by Christ, *Ephes.* 2. 1, 2.

Page 119. *Infants* (say they) *have done neither good nor evill in the flesh, therefore Infants shall not appeare before Christ, they shall receive no judgement*, 2 Cor. 5. 10. Revel. 20. 12, 13.

Answ. How boldly doe these men abuse the Scripture? In 2 Cor. 5. 10. *Paul* saith, *Wee must all appeare before the Judgement seate of Christ*, Rev. 20. 12. It is said, *I saw the dead small and great stand before God.* Nay, say these adversaries, *not infants*: Their reason, because *infants have done neither good nor evill in the flesh*, is an errour before refuted: for though they have not done good or evill actually, as older people; yet in the first *Adam* they have done evill: and in the second *Adam* (Christ) they have done well.

Page 119. Against *Davids* confession of his birth-sinne in *Psal.* 51. they thus dispute. *If David confesse unto God his owne sinne, then hee desireth him in mercy to beholde whether hee was made, as* Psal. 103. 14. *of dust, weake flesh, unable to resist the Tempter: through which weakenesse hee was overcome in these sinnes: and thus weake flesh is called sinfull flesh, (in which Christ came)* Rom. 8. 1. *Christ is said to bee made sin*, 2 Cor. 5. 21. *not that hee was a sinner: no more David, confessing hee was conceived in sinne, doth prove that by conception and birth he was a transgressor.*

Answ. They pervert both *Davids* words and meaning. Hee speaketh of *sinne* and *iniquitie*: they speake of *weakenesse* onely whereby hee fell into sinne. What Scripture can bee so plaine, that may not bee wrested with such wicked glosses? Against weakenesse wee pray for ayde and strength to resist evill: against sinne wee pray for mercy and forgivenesse: and for this *David* prayeth, *Psalme* 51.

Secondly, it is another abuse of Scripture that they say, weake flesh is called sinfull flesh, in which Christ came, *Rom.* 8. 1. where first they make *David* no more a sinner at his birth, then Christ himselfe: contrary to the whole tenour of this *Psalme*, and contrary to *Rom.* 5. as is before shewed. Then they falsifie the text in *Rom.* 8. 1, 3. for the weakenesse there spoken of is in the Law, *it was weake* through the flesh, and so not able to save sinners.

Thirdly, by *Flesh* there *Paul* meaneth not the substance of flesh, for that weakneth not the Law, nor hindereth mans salvation: it is the good creature of God, as is the soul or spirit: but he meaneth by flesh, our corrupt sinfull state in soule and body: for he saith in ver. 8. *They that are in the flesh cannot please God.* If *flesh* mean our bodily substance, then no man living in the body can please God: not the Prophets, not the Apostles, no not Christ himselfe, for he lived in our flesh, in our humane nature, and the Apostle should speake untruly in the ninth verse, *Ye are not in the flesh.* Wherefore *flesh* in *Rom.* 8. signifieth our unregenerate state, as in *Gen.* 6. 3. *Joh.* 3. 6. *Rom.* 7. 18. & 8. 5, 9.

Fourthly, it is another falsification when they say, *sinfull flesh, in which Christ came*; the Scripture saith not in sinfull flesh, but in the *likenesse of sinfull flesh*. Rom. 8. 3.

Fifthly, weaknesse or infirmity, as it meaneth not sinne, but affliction, such Christ had, such the Apostle tooke pleasure in, 2 *Cor.* 12. 10. but infirmity, as it meaneth sinne, Christ had not; he is opposed herein to the Priests of the Law, which had infirmity or weaknesse, *Hebr.* 7. 27, 28. and 4. 15. But *David* in *Psal.* 51. confesseth such infirmity (if they will have it so called) as was *sinne* and *iniquity*, which proveth he was a transgressor from the wombe, and not without sin, as was Christ.

Sixthly, Christ is said to be made sinne for us, 2 *Corin.* 5. 21. these words *for us* the adversaries baulke and omit. *David* was not made sin for us, or for any, but was himselfe conceived in sinne. Christ being himselfe no sinner, yet was he made sin, that is, a sin-offering for us, to purge us, and make us the righteousnesse of God in him; for the Sin-offering was usually called sin in the Law, *Levit.* 4. 3. 8, 14, 20, 24. &c. the Apostle expoundeth it, *for sinne*, meaning a sacrifice for sin, *Hebr.* 10. 6. from *Psal.* 40. thus Christ was a sin, that is, a sacrifice for sin, but *David* was not so. Therefore these places speake not of sin in one and the same sense, but in the contrary *David* complaineth of his owne sin and guiltinesse: *Paul* speaketh of Christ his purging *David* and us all from sin and guiltinesse, by being made a sin-offering for us.

Their former answer being so apparently against the truth, that *David* acknowledging sin, they will have it no sin, but weaknesse; they devise to darken the light with another cloud, as if *David* spake not of his own estate, but his mothers, *and then* (say they) *it is the curse or punish-*

punishment for sin laid upon her, Gen. 3. 16. *where the very words agree with these of Davids, &c. and it is frequent in Scripture to call punishments for sin, by the name of sin, &c. and it is neither Davids sin, nor his mothers, that he here confesseth, to speake properly, but his mothers punishment.*

Answ. As a bird in the net, so the more they strive, the more they are intangled. First, the whole scope of the *Psalme* is, that *David* might find mercy with the Lord for his own sins, as any that readeth it may see. And that in supplicating to God for grace before and after, he should here insert a complaint of his mothers punishment, is without any colour of truth. But this is the meaning, and suitable to his other words, that lamenting his actuall transgressions, he bewaileth the evill fountaine whence they flowed, to wit, his native corruption, which brought forth these ugly trespasses.

Secondly, to let passe how they call Gods fatherly chastisement, *curse or punishment*; they here againe belye the Scripture, in saying, that *the very words in Gen. 3. 16. agree with these of* Davids. For neither the word *sin* nor *iniquity*, (both which *David* useth in *Psalme* 51.) are to be found in *Gen.* 3. 16. that *Odgers* brow may seeme to be of brasse, who shameth not so often and openly to falsifie the Text.

Thirdly, it is true that *sinne* and *iniquity* doe often improperly meane punishment: but the proper meaning for fault and guiltinesse is most frequent; and when it signifieth punishment, the context manifesteth, which is doth not here at all: but *David* before and after bewaileth his sins properly. Neither is here the phrase of *bearing* sin and iniquity, which is most usuall when *punishment* is meant; but of being brought forth in iniquity, and conceived in sinne, and they shew not any one place of Scripture, where such a phrase signifieth punishment.

Fourthly, as neither *sinne* nor *iniquity* are used in *Gen.* 3. 16. so the word *conception* there agreeth not, but differeth from the conceiving that *David* speaketh of in *Psal.* 51. and the difference of the words plainly discovereth these mens ignorance and errour. For in *Gen.* 3. 16. *Seron* is conception with sorrow, during the time that the mother goeth with child, but *Psal.* 51. *Jachem* signifieth conceiving with pleasure; for the word properly signifieth to be warme or inflamed with desire, as in the act of generation, not of men onely, but of cattell also, as *Gen.* 30. 38, 39, 41. Now nature both of man and beast teacheth all, that such conceiving is with delight, not with

paine,

paine, and therefore *David* using such a word, when he telleth how his mother conceived him, cannot (in any reasonable mans understanding) meane his mothers corporall paines or punishment, as these corrupters of the Scripture doe feigne.

They proceed and say, *That* David *did not sinne in being conceived and borne: the soule is the subject of sinne, for from the soule or heart commeth wickednesse*, Matth. 15. 19. *The soule comes from God, the matter of the body from the parents: the soule is very good comming from God, the body hath not sinned till it be infected with the soule by transgression of a law; and seeing they affirme that the very matter or substance whereof* David *was made, was sinne, and that this is it he confesseth in* Psal. 51. *Observe what will follow of this their dreame. The matter whereof all the sonnes of* Adam *are made, is sinne: but Christ, one of the sonnes of* Adam *after the flesh was made of that matter; therefore the matter or substance of Christs body was sinne. If it be wicked to say Christ was a sinner, because he was conceived of his mothers substance, so it is: so it is no lesse wicked to say,* David *was a sinner, because he was conceived of his mothers substance: seeing the substance of both the mothers was one and the same.* Page 130. Page 121.

Answ. It is even a wonder to behold how these men pervert, erre and slander, as if they had sold themselves to worke iniquity.

First, we teach not (as they perversly speake) that *David sinned in being conceived and borne*; for these being the workes of God and nature are good. But *David* was a sinner, because *hee was conceived and borne in sinne*, as himselfe confesseth.

Secondly, they erre, in saying *the soule is the subject of sinne*; for neither the soule alone, nor the body alone, but the whole man, (which differeth from both, and consisteth of both,) he is the subject of sin. Neither doth the body without the soul, nor the soule without the body commit sinne, but the man whiles the soule is in the body, sinneth, 2 *Cor.* 5. 10. and as the soule was not created but in the body, *Zach.* 12. 1. so when it departeth from the body, it sinneth no more, but goeth for judgement, *Hebr.* 9. 27. *Eccles.* 9. 5. 6. 10.

Thirdly, whereas they alledge, *that wickednesse is from the heart*, *Mat.* 15. 16. it is spoken of living men consisting of soule and body; *wickednesse* (as *Salomon* saith) *is in their heart while they live, and after that they goe to the dead*, *Eccles.* 9. 3. And where they say, *the soule*

sinne

ſoule from God, the matter of the body from the parents; they lay not downe the truth fully. For though the ſoule is created of God, and is not materially from the parents, as the body; yet the parents give occaſion to infuſe the ſoule, (for without corporall generation, no ſoule is created) and ſo the ſoule may in ſome ſort be ſaid to have the beginning from *Adam*, though not of any matter from him. The eſſence of it is of God; the ſubſtance of it is from the parents, from whom it hath the manner of ſubſiſting in the body.

Fourthly, though the ſoule as it is created of God is very good, (as the body alſo reſpected naturally is good) yet they erre in ſaying, *The body ſinneth not till it be infected with the ſoule by tranſgreſſion of a Law*: whereby they meane actuall tranſgreſſion after it knowes the Law:

For firſt, it is not the body, but the man (of body and ſoule) that ſinneth, as before is ſhewed.

Secondly, the body is not infected with the ſoule, but both body and ſoule are infected with ſinne, to wit, that inbred and inhabiting ſinne which came from *Adam*, as before is proved from *Rom.* 5. And this ſin man hath, both by imputation and inherence, before he actually tranſgreſſeth the law, *Rom.* 5. 14. *Pſal.* 51. for *that which is borne of the fleſh is fleſh*, *Joh.* 3. 6.

Fifthly, they notoriouſly ſlander us, that we ſhould affirm the *very matter or ſubſtance* whereof *David* was made, to be ſinne: we affirme no ſuch thing. The matter or ſubſtance we ſay is good, as every creature of God is. Sinne is an evill accident cleaving to the ſubſtance, to the body and ſoule of man. Of like falſhood it is, that we ſhould affirme *David* to confeſſe in *Pſal.* 51. that the ſubſtance wherof he was made was ſin. Neither *David* nor we ever ſo ſpake. So the Argument which by conſequence they frame, touching the ſubſtance of Gods body, that it ſhould be ſinne, is frivolous, collected from a fiction of their idle heads. For if no mans ſubſtance be ſinne, (as we firmely hold) much leſſe Chriſts.

After this they caſt a ſtumbling blocke in the way, and would have us ſhew, *How Infants that have ſinned, and are under condemnation of hell, can be reconciled to God, but onely by faith in Chriſt Jeſus: and if they cannot but by repentance and faith, then are they all left under condemnation, not for any Law that they have broken, but for their father Adams ſinne.*

Anſw.

Anſ. That all have ſinned, and are under condemnation, is proved by the Apoſtle *Rom.* 5. 12. 18. how infants can be reconciled to God, he alſo teacheth, namely, *through the gift of grace by one man Jeſus Chriſt, Rom.* 5. 12. 18. The manner if it bee ſhewed, I feare theſe men will not receive it: for they that have ſo kicked againſt the prickes touching all mens fall and ſinne in *Adam*; how ſhould they receive the Doctrine of reſtauration by Chriſt? Howbeit I will indeavour to ſhew it; if it doe no good to them, it may to others.

Firſt, The faith and repentance which they require in infants, namely actuall, is not to be found: as ſuch actuall ſinnes are not found in them, as are in older men. The one of theſe exemplifieth the other, as the firſt *Adam* ſignified the ſecond, *Rom.* 5. 14. By the firſt *Adam* we have ſinne, *Rom.* 5. 12. offence, *v.* 15. diſobedience, *v.* 19. judgement, *v.* 16. death, *v.* 14. condemnation, *v.* 16. By the ſecond *Adam* (Chriſt) we have grace and the gift of grace, *v.* 15. the gift of righteouſneſſe, *v.* 17. the free gift to juſtification, *v.* 16. even to juſtification of life, *v.* 18. By the firſt *Adam* we have three evils: 1. imputation of his ſin, 2 corruption of our nature, 3 guiltineſſe of death temporary and eternall. By the ſecond Adam we have three oppoſite good things; 1 imputation of his righteouſneſſe, 2 regeneration (or renewing) of our nature, 3 and deliverance from death temporary and eternall. As the corruption or viciouſneſſe that we have by Adam, is in the bud or ſpring, in the beginning (not in the full,) and inclineth us to all actuall ſinnes: ſo the regeneration wee have by Chriſt, is in the ſpring and beginnings thereof when wee are infants, and inclineth us to actuall faith and obedience. And thus repentance and faith are in Chriſtian infants in their bud or beginning, inclinatively: even as impenitencie and unbeliefe are in *Adams* infants, in their beginning, and by inclination. If any man aske with Nicodemus, *how can theſe things be?* let him conſider, that as he knoweth not *the way of the wind or of the ſpirit, or how the bones doe grow in the wombe of her that is with child, even ſo he knoweth not the worke of God, who maketh all.* Iohn 3. Eccleſ. 11. 5.

Laſtly, to the many examples of Gods judgements upon infants, as at Noes floud, the burning of Sodom and Gomorrah, &c they anſwer, *Though they had bodily death for the ſinnes of their parents:* Page 122.

parents: yet they periſhed not with the wicked in hell. For of this (bodily death) other unreaſonable creatures, as well as infants, have alwaies had their portions. All fleſh muſt die, and death is loſſe to none but to the wicked: to the godly and innocent, death and all afflictions of this life, are not worthy of the glory that ſhall be ſhewed.

Anſ. 1 In that they grant, *Infants have bodily death for their parents ſinnes*, they contradict their owne plea before from *Ezek.* 18. 20. *the ſoule that ſinneth, it ſhall die: the ſonne ſhall not beare the iniquity of the father, &c.* for there the Prophet ſpeaketh even of bodily death and miſeries in this world, whereof the Jewes complained. And unleſſe they confeſſe, that infants are ſinners in their parents, they cannot maintaine the juſtice of God for killing infants, and that oftentimes with ſtrange & horrible deaths. And if they grant that infants are ſinners, they cannot with any truth deny but hell is their due, unleſſe they bee redeemed by Chriſt. And by infants death wee certainely conclude that they are ſinners, from the Apoſtles ground in *Rom.* 5. 12. 14. & 6. 23. and that for their ſinne they may and ſhall be caſt into hell (unleſſe Chriſt ſave them) is evident by Chriſts doctrine, in *John* 3. 3. *Except a man be borne againe, he cannot ſee the Kingdome of God.* And that Infants are there implyed is plaine, becauſe an infant is borne a man, as Chriſt ſpeaketh *John* 16. 21. and being borne a ſinner, *Pſal.* 51. *Rom.* 5. muſt be borne againe of the Spirit, or elſe ſhall not ſee the Kingdome of God. If it ſee not Gods kingdome, it ſhall ſee the Devils priſon; for a Limbus or third place will no where be found. And how theſe men can exempt wicked infants from hell otherwiſe then by their own fancies, I know not: the Apoſtles taught no ſuch doctrine, when without exception of infants, they call the old world that periſhed, *the world of the ungodly*: 2 *Pet.* 2. 5. and reckon none ſaved but *Noah* and his Houſe, *Heb.* 11. 7. 1 *Pet.* 3. 20. 21. and tell us that *Sodome, Gomorrah, and the Cities about them, are ſet forth for an example, ſuffering the vengeance of eternall fire. Iude v.* 7.

But theſe preſumptious men will controll the judgements of God, and tell us that which no Prophet or Apoſtle ever taught, that all the infants in thoſe cities ſuffer no ſuch vengeance: yea, though God himſelf promiſed that if but ten righteous had been found in *Sodom* (wherein were many times ten infants) he would

not

not have destroyed the City for tens sake, *Gen.* 18. 32. 2 The reason which they would ground upon, because other unreasonable creatures as well *as infants have alwaies had their portions in bodily death*; this reason is brutish, and beseemeth not men. For no unreasonable creature is a sinner, as all men in Adam are sinners: no unreasonable creature hath a soule immortall infused of God, as all mankind hath: no brute beast shall bee raysed from the dead, as all men shall, both old and young, to life or death eternall. And when a Beast dieth it hath an end both of welfare and misery, so hath none of Adams children. What comparison then is betweene men and beasts? where they say, *death is losse to none but to the wicked*; it is true. And hereupon it followeth that seeing infants are wicked, (as is formerly proved) untill they be made righteous by Christ, and borne againe; death is a losse unto them: and a gaine to those onely (whether old or yong) which are made partakers of the grace and gift of righteousnesse, by one Jesus Christ. *Rom.* 5. 12. to 17.

7. *Of Baptizing Infants.*

AGainst Baptizing of Infants the adversaries first lay this ground, *Baptisme pertaineth onely to them that declare their repentance and faith to those Disciples of Christ that baptize them.* Page 129. *This appeareth by Iohn Baptists doctrine and practise, Mar.* 14. *Mat.* 3. 6. *and Christs Disciples, Iohn* 4. 1. *and* 3. 22. *by Christs commission for all nations, Mat.* 28. 19. *Mar.* 16. 16. *by the Apostles practise Acts,* 2. 38. 41. *and* 8. 12. 36.

Ans. That baptisme pertaineth to such as declare their repentance and faith, is true; and the Scriptures alledged proveit. But that it pertaineth to such *onely*, is untrue: and none of the Scriptures which they bring, doe so teach. The infants of the Church, who cannot declare repentance or faith, are also to be baptized, as after shall be manifested.

That the practise taught by the foresaid Scriptures, is to bee perpetuall, we grant: and they needed not have taken paines to proveit.

Infants (say they) *may not be baptized, because there is neither* Page 131. *commandement, example, nor true consequence for it, in all Christs perfect Testament, &c.*

Anſ. This we deny: commandment there is for it in *Mat.* 28. and *Mar.* 16. and neceſſary conſequences from many Scriptures confirme it; as ſhall be proved.

Page 132. *Baptiſme* (they ſay) *is in that a good conſcience maketh requeſt unto God, 1 Pet. 3. 21. it is of repentance for remiſſion of ſins, Mat. 14. the waſhing of the new birth, Tit. 3. 5. &c. If it cannot be proved by the Scriptures that infants have their hearts ſprinkled from an evil conſcience, have repentance, faith, &c. they ought not to be baptized.*

Anſ. Their argument hath onely a ſhew, no ſubſtance of truth. For firſt a man might frame as good a reaſon thus; *Circumſion is not that which is outward in the fleſh, but that of the heart, in the ſpirit, Rom. 2. 28 29. it is the putting off of the body of the ſins of the fleſh, Coloſ. 2. 11. it ſealeth the righteouſnes of faith, wch they have, Rom. 4. 11. and the circumciſing of the foreskinne of the heart, Deut. 10. 16. to love the Lord, &c. Deut. 30. 6.* Now if it cannot be proved by Scripture that infants have the love of God in their hearts, the righteouſneſſe of faith, the putting off of the body of ſinne, &c. they may not be circumciſed, and this circumciſion is nothing. If this be not a good argument to keepe children from circumciſion, the other is no better to keepe them from Baptiſme.

Secondly, Chriſtian infants have the graces they ſpeake of, repentance, faith, regeneration, &c. though not actually, or by way of declaration to others; yet they have through the worke of the Spirit, the ſeede and beginning of faith, virtually and by way of inclination; ſo that they are not wholly deſtitute of faith, regeneration, &c. though it be a thing hid and unknowne unto us after what manner the Lord worketh theſe in them, *Eccleſ.* 11. 5. Which I further prove thus. If infants naturally are ſome waies capable of Adams ſinne, and ſo of unbeleefe, diſobedience, tranſgreſſion, &c. then Chriſtian infants ſupernaturally and by grace are ſome waies capable of Chriſts righteouſneſſe, and ſo of faith, obedience, ſanctification, &c. But infants are capable of the former evills by Adam: therefore they are capable of the latter good things by Chriſt. That they are capeable of the former is before proved (where we treated of originall ſinne) by *Rom.* 5. *Pſal.* 51. *Iohn* 3. and many Scriptures. This conſequence, that therefore they are capable of the latter alſo, to wit of Chriſtian graces, is thus manifeſted.

First,

First, Becauſe the firſt Adam was a figure of the ſecond Adam Chriſt, ſo that as the ſinne of the firſt Adam, his fault, diſobedience, and death for it, came on all his children, both by imputation and infection or corruption of nature: ſo the righteouſneſſe and obedience of Chriſt commeth on all his children, both by imputation and renewing of nature unto life and ſalvation, as the Apoſtle compareth them. *Rom.* 5. 12. 15, 16, 17, 18, 19, 21.

Secondly, Becauſe infants being by Adam ſinners, children of wrath, &c. muſt be borne againe of the Spirits, or elſe they cannot ſee the Kingdome of God, *John* 3. 3. 5, 6. But the Chriſtian infants dying in infancie ſhall ſee the Kingdome of God, and not be damned, (as the adverſaries grant) therefore by Chriſts doctrine they are borne againe of the ſpirit: and ſo muſt needes in ſome meaſure have repentance, faith, holineſſe, without which there is no regeneration. Againe, that infants have the faith and love of God in them: and regeneration in their meaſure, is thus proved. They to whom God giveth the ſigne and ſeale of righteouſneſſe by faith, and of regeneration, they have faith and regeneration: for God giveth no lying ſigne, hee ſealeth no vaine or falſe Covenants. But God gave to infants circumciſion, which was the ſigne and ſeale of the righteouſneſſe of faith and regeneration, *Gen.* 17. 12. *Rom.* 4. 11. and 2. 28, 29. *Coloſ.* 2. 11. Therefore infants had (and conſequently now have) faith and regeneration, though not in the crop or harveſt by declaration, yet in the bud and beginnings of all Chriſtian graces. They that deny this reaſon, muſt either make God the author of a lying ſigne and ſeale of the covenant to Abraham and his infants: or they muſt hold that infants had thoſe graces then, but not now: both which are wicked and abſurd to affirme. Or they muſt ſay, that circumciſion was not the ſigne and ſeale of the righteouſneſſe of faith, and then they openly contradict the Scripture, *Rom.* 4. 11.

Moreover, as the Apoſtle in *Rom.* 5. compareth our naturall eſtate in Adam, and our ſpirituall ſtate in Chriſt, ſo may wee in this caſe. If we cannot juſtly object againſt Gods worke in nature, but doe beleeve that our infants are reaſonable creatures, and are borne not brute beaſts, but men, though actually they can manifeſt no reaſon or underſtanding more then beaſts, (yet a young

young lambe knoweth and discerneth his damme sooner then an infant knoweth his mother:) then neither can wee justly object against Gods worke in grace, but are to beleeve that our infants are sanctified creatures, and are borne beleevers, not infidels, though outwardly they can manifest no faith or sanctification unto us. And why should it bee thought incredible that God should worke faith in infants? If because wee know not or perceive not how it can be: let us consider that wee know not the way of our naturall birth, and other earthly things, *Eccles.* 11. 5. *Iohn* 3. 8. how then can we know heavenly things? If we make question of the power of God: nothing is unpossible with him. Hee made all things of nothing; he can make the dumbe beast speake with mans voyce, *Numb.* 22. he can make the babe in the mothers wombe, to be affected and leape for joy, at the voyce of words spoken to the mother, *Luke* 1. 44. and can hee not also worke grace, faith, holinesse in infants? Hath Satan power by sinne to infect and corrupt infants (as is before proved,) and shall not God have power to cleanse from corruption, and make them holy? if we make doubt of the will of God herein, behold we have his promises to restore our losses in Adam, by his graces in Christ, as he sheweth in *Rom.* 5. that he will circumcise our heart, and the heart of our seede to love him, *Deut.* 30. 6. wee have the seale of his promise, in giving circumcision to infants, to signifie and seale the righteousnesse of faith, *Rom.* 4. 11. *Gen.* 17. And we have assurance of all his promises, and of that to Abraham and his seede in particular, to be confirmed unto us (not abrogated or lessened) by Christ, 2 *Cor.* 1. 20. *Luk.* 1. 72, 73. *Gal.* 3. 14, &c. wherefore they are but a faithlesse and crooked generation, that notwithstanding all that God hath spoken and done in this kinde, doe deny this grace of Christ to the infants of his people, and the seale or confirmation of this grace by baptisme now, as it was by circumcision of old.

Page 134. But they proceede to pleade against the truth thus, *Regeneration is a turning from sinne to God, Revel.* 6. 11. 1 *Thes.* 2. 9. *Tit.* 4. 5. *Repentance is a sight and knowing of sinne by the law, a confessing and sorrow for sinne, &c. Faith is the ground of things hoped for, Heb.* 11. 1. *and is accompanied with obedience, Jam.* 2. *Let them either now prove, that infants are turned from sinne, see, know, confesse, and sorrow for it, beleeve the promises of God, or they say nothing.*

Anſ. They reaſon ignorantly and perverſely, not only againſt the light of Gods word, but of nature. As if ſome brutiſh perſon ſhould pleade thus. A man is a living creature that hath a reaſonable ſoule; and the proper affections of a man as he is a man, are the facultie of underſtanding, of thinking, capeableneſſe of learning, of remembring, faculty of reaſoning, of judging and diſcerning true and falſe, good and evill, of approving and improving, of willing and nilling, of ſpeaking, of numbring, &c. Now let them which affirme that infants are borne men (as Chriſt doth in *John* 16. 21.) prove that infants doe underſtand, doe thinke, remember, judge, diſcerne good and evill, approve, will, ſpeake, &c. or elſe they ſay nothing. Were not ſuch a diſputer worthy to bee laughed and hiſſed at? who requireth the actuall uſe and manifeſtation of humane affections and faculties in infants; which are in them but potentially and in the ſeede and beginning: and becauſe they cannot declare theſe things by their workes, therefore he denyeth them to bee of the generation of mankind, or borne men into the world, or that they have the faculties of men at all in them any manner of way? Even ſuch is the argumentation of theſe erroneous ſpirits againſt the truth of religion. For as before they reaſoned againſt the ſinne, tranſgreſſion, and condemnation of Infants, (contrary to Pauls doctrine in *Rom.* 5.) becauſe infants actually underſtand not the law, nor tranſgreſſe againſt it; (and will not conſider how they are ſinners originally in Adam) ſo now alſo they reaſon againſt the grace of Chriſt in infants, and his worke of regeneration in them, becauſe they cannot outwardly manifeſt the effects of regeneration or fruits of faith, (ſuch as the Scriptures that they alledge doe require in older perſons) and will not conſider how they that theſe graces are in them through Chriſt and his Spirit, but in the beginnings only (as I have formerly proved) and are not in them as in thoſe of full age, who by reaſon of uſe have their ſenſes exerciſed to diſcerne both good and evill. And here I deſire to know of the Anabaptiſts in their next writings about theſe matters; firſt, when they thinke that children (who in their opinion are borne without any ſinne) begin to bee ſinners, whether at 2. 3. 5. 7. or other yeares: and when they can juſtly reprove a child for ſinne, if it ſhew in word, deede, or geſture, any thing contrary to the Law of God, as if it ſweare, curſe, lye, diſobey,

diſobey parents, take anothers goods, be froward, angry, or the like. Yea let any of them tell me (if hee can) when he himſelfe firſt fell from his innocencie and became a ſinner, being none before; by what act or tranſgreſſion of what Commandement. It is ſtrange that an innocent man ſhould fall from his innocencie, and not know when and how. Secondly, let them ſay, whether every child ſo ſoone as it beginneth to be a ſinner hath not remedy for the ſinne by Chriſt; and ſo whether it bee not capable of repentance, faith, regeneration, &c. and conſequently of Baptiſme, ſo ſoone as it is a ſinner. Thirdly, ſeeing they inſiſt ſo much on the perfection of the ordinances of the new Teſtament, as of the old, (which thing I willingly grant) I deſire to know whether (as God appointed the eight day for the circumciſing of a child after it was borne) Chriſt hath appointed any day, moneth, or yeare for a child to bee baptized after it is borne.

If they ſay, none, but when the child can manifeſt repentance and faith: then what manifeſtation hath Chriſt preſcribed, whether if the child ſay it repenteth him, and hee beleeveth, it is enough, or what rules and ordinances Chriſt hath given, by which we may certainely know that now (and not before or after) a child is to receive Baptiſme, as a repentant and beleeving ſinner: and let them tell us at what age of their children they or any of them hath firſt baptized his child unto remiſſion of ſinnes. Theſe things are needfull to be known, that wee may walke by rule; and being not yet ſignified (to my knowledge) in any of their writings, I deſire for my information, and for the better clearing of theſe controverſies, that they would ſet downe their doctrine touching theſe points. For it is required of all parents to bring up their children in the nurture and admonition of the Lord, *Epheſ.* 6. 4. this they cannot do aright, unleſſe they know when firſt they begin to ſinne, and conſequently when firſt they begin to beleeve. If they blame a child for ſinne whiles it is an innocent, they commit iniquity: if they keepe a child from Chriſt and Chriſtian baptiſme when it is a repentant and beleeving ſinner (which may be ſo ſoone as it is a ſinner) they wrong their child moſt ſinfully, to condemne that which Chriſt juſtifieth. Theſe things are worthy of ſerious conſideration both in reſpect of our childrens eſtate and of our owne.

And

And now ere I proceede further to anſwer their cavils, I will ſhew two commandements for the baptizing infants: the one given of old to our fathers, the other given by Chriſt.

1. That which was once commanded of God and never by him called backe, is now ſtill to be done: as it is written, *What thing ſoever I command you, obſerve to doe it*, Deut. 22. 32. But God commanded the outward ſeale of his covenant of grace to be given to the infants of his people, as in *Gen.* 17. 12, 13. *Hee that is eight dayes old ſhall bee circumciſed among you, &c. and my covenant ſhall bee in your fleſh for an everlaſting covenant.* And this commandement touching the ſubſtance of it, and outward ſealing of the covenant, hath never by him beene abrogated. Therefore it is ſtill to be continued, and our infants (by vertue of that commandement) are to have the ſeale of Gods covenant.

The common objection that this proofe is not from Chriſts teſtament, but from Moſes writings, is of no weight. For *Moſes wrote of Chriſt*, Joh. 5. 46. The Apoſtle ſaid *none other things then thoſe which the Prophets and Moſes did ſay ſhould come*, Acts 26. 22. *Chriſt came not to deſtroy the law or the prophets, but to fulfill* Mat. 5. 17. Paul proveth our juſtification by faith in Chriſt from Abrahams example written by Moſes, as written not for his ſake alone, but for us, Rom. 4. 3. 24. Therefore the example of Abrahams infants circumciſed, is written for us alſo. To manifeſt this reaſon more fully, I lay downe theſe particulars. Firſt, That the covenant then made with Abraham was the covenant of the Goſpel, which we now have. 2 That circumciſion the ſeale of the covenant & Baptiſm the ſeale of the covenant now, are one and the ſame in ſubſtance. The firſt is proved thus, Paul ſaith, *The Scripture foreſeeing that God would juſtifie the heathē through faith, preached before the Goſpel unto Abraham, In thee ſhall al nations be bleſſed*, Gal. 3. 8. Again, when circumciſion was inſtituted, the covenant was, *Thou ſhalt be a father of many Nations, &c.* 17. 4. 5. this promiſe (as belonging to the faith of Chriſt) is applyed to our ſtate under the Goſpel, Rom. 4. 13. 16. 17. and is by Paul there oppoſed to the law. Moreover the covenant with Abraham, was that the Lord would be a God to him and to his ſeede after him, Gen. 17. 7. this promiſe implyeth bleſſednеſſe to him and them: for, *Bleſſed is the nation whoſe God is the Lord, Pſal.*

Pſal. 33.12. and this bleſſednesse commeth on none by the Law, Rom. 4.15. Gal. 3.10,11,12. and that he ſhould be a God unto us, and we his people, is the ſumme of the Goſpel, Heb. 8.10. 2 Cor. 6.16. Revel. 21.3. The difference betweene the fathers and us, is, that they had the Goſpel in promiſe; wee have the ſame Goſpel in performance, Luk. 1.69.71,72,73. &c. Acts 13.32.33. & 26.6. They beleeved in Chriſt that was to come, We beleeve in Chriſt who is come: Their faith and ours is one in ſubſtance, Heb. 11. Gal. 3.9. That circumciſion and baptiſme are alſo one in ſubſtance (though different in outward ſigne) is thus manifeſted, Circumſion was the ſigne of faith and holineſſe, Rom. 4.11. and 2.29. Col. 2.11. Deut. 10.16. Baptiſme is the ſigne of faith and holineſſe, Acts 8.37, 38. Rom. 6.3,4 &c. Circumſion was the firſt ſigne and ſeale of entring into the covenant: Baptiſme is ſo now. Wee now being buried with Chriſt in baptiſme, are ſaid to be circumciſed in him, Col. 2.11,12. which plainely manifeſteth them to be one and the ſame: even as their other ſacramentall ſignes, are ſaid to be the ſame that we now have, in reſpect of the things ſignified, 1 Cor. 10.1,2,3,4. 2 Cor. 5.7,8. For as much then as the covenant with Abraham and with us, and the ſeale of the covenant then & now, are one in ſubſtance, it followeth, that the commandement then to give infants the ſeale of the covenant, being never repealed, bindeth us to give them the ſeale of the covenant at this day. The exceptions which the adverſaries make of the difference between circumciſion and baptiſme, ſhall bee anſwered after in their place.

Secondly, The ſecond commandement for baptizing of infants, is in Mark. 16.15. *Goe preach the Goſpel to every creature; he that beleeveth and is baptized, ſhall be ſaved,* Mat. 28.19. *Goe teach all nations baptizing them, &c.* In this commiſſion of Chriſt are two things, the preaching of the Goſpel to every creature, to all nations; and the ſealing of the ſame by baptiſme. The Goſpell belonged to infants, and they are neceſſarily implyed in the firſt: therefore baptiſme belonged to infants, & they are as neceſſarily implied in the latter. Chriſt biddeth them proclaime or preach the Goſpel: but what the Goſpel is, is not here declared, we muſt gather it from other Scriptures. The Goſpel (or Evangelie) is the glad tydings or joyfull declaration that the promiſe

which

which was made unto the Fathers, God hath fulfilled the same unto us their children: the promise, (I say) concerning Christ, and the redemption of the world by him, as these Scriptures teach, Acts 13. 32, 33. Luk. 1. 54. 55. 69. 70, 71, 72, 73, &c. Acts 2. 38, 39. and 26. 22. 23. Luke 4. 18. 21. So the Gospel (which is the good tidings of the fulfilling of the promise) is as large as the promise was: whereupon, not in the forementioned Scriptures onely, but in many other places, the Apostles referre the Gospel to the promise (or promises) made of old: as, *It is of faith, that it might be by grace; to the end the promise might be sure to all the seede. Rom.* 4. 16. and, *Now we, brethren, as Isaac was, are the children of promise*, Gal. 4. 28. and, *Christ was a Minister of the circumcision, for the truth of God, to confirme the promises (made) unto the fathers: and that the Gentiles might glorifie God for mercie*, Rom. 15. 8, 9. and, *That the promise by faith of Jesus Christ, might be given to them that beleeve*, Gal. 3. 22. and, *Paul an Apostle, &c. according to the promise of life, which is in Christ Jesus*, 2 *Tim.* 1. 1. & many the like. Not in generall only, but the particular promises at severall times, are shewed to be accomplished in the Gospel; as the promise to Adam, *Rom.* 16. 20. from Gen. 3. 15. to Abraham, *Luke* 1. 55. 73. *Rom.* 4. 16, 17, 18. to David, Luk. 1. 69. 70. Acts 2. 30, 31. to Israel by Moses, Samuel, and other Prophets, Acts 3. 22. 24, 25. Luke 1. 70. so that all the promises of God are yea and Amen in Christ, 2 Cor. 1. 20. And for the point in controversie, the promises of grace and salvation to Abraham and to his seede, Gen. 17. 7. is by the Gospel shewed to be confirmed, Luke 1. 55. Acts 2. 38, 39. Gal. 3. 14. 16. 29. But the promise to Abrahams seede implyed his infants, Gen. 17. 7. 10 12. therefore the Gospel (which is the complement of that promise) implyeth our infants, and so the Apostle saith, *the promise is to you and to your children*, Acts 2. 39. And the signe and seale of the promise was given to Abrahams children in infancie, Gen. 17. 10. 12. therefore it belongeth to our children in their infancie: and wee are said to bee the children of promise as Isaac was, Gal. 4. 28. But Isaac was the child of promise in his infancy, and had then the seale of the promise in his infancie, when he was but eight daies old, Acts 7. 8. wherefore wee also in our infancie are children of the promise, and have right to the seale of the covenant even then, or else wee are not

not as Isaac was. And thus Christ commanding the Gospel to be preached, commanded the fulfilling of the promises to bee preached, even all and every one of the promises, without excepting any: and so commanded the promise of grace, and accomplishment of it to the seede of the faithfull even in their infancie to be preached. Likewise commanding the seale of the covenant to be applyed unto all within the promise, as freely and generally, now as ever it was of old, not excepting infants: hee commanded infants to be sealed by baptisme, as they were sealed before by circumcision. And seeing all beleevers are by his commission to be baptized: the infants of the Church being beleevers (in respect of the beginning of faith, though not actually) as I have formerly proved, they are also to bee baptized by vertue of Christs commission, *Mar.* 16. *Mat.* 28. that so the promises unto the fathers may bee confirmed, and the Gentiles (as well as the circumcision, that is, the Iewes) may glorifie God for his mercy. Rom. 15. 8. 9.

Now I will proceede to answer their exceptions, beginning first with this about circumcision, and the Covenant with Abraham.

Pag. 145. 1. *There was a commandement for circumcision*, Gen. 17. *there is none for baptisme of infants.*

Ans. This is before disproved, and a commandement shewed *Mar.* 16. For the sealing of the seede of the faithfull in infancie, was a part of the Gospel; seeing the Gospel is the fulfilling of the covenant and promise made to the Fathers, and to Abraham in speciall, *Act.* 13. 32. 33. *Luk.* 1. 55. 73. If it bee objected, that that baptizing of infants is not there particularly expressed: I answer, neither are other parts of the Gospel particularly expressed there: but the Gospel in generall being to be proclaimed, all parts of the Gospel (wherof sealing the infants is one) are necessarily implyed. Note also that that things are taught and commanded sometime in Scripture, though not in expresse words: as the Trinitie of persons in the unity of the Godhead, the resurrection of the dead, (as Christ proveth) was taught in Exod. 3. Eternall life in heaven, and eternall death in hell are not expressed in Moses law: nor that they should have Synagogues in every citie for the people to meet on the Sabbath. Neither in the new Testament is it taught in expresse words, that

Christ

Christ is coessentiall, coequall, coeternall, with the Father: or, that his death and obedience is the merit of our righteousnesse, or satisfaction for our sinnes: not expresly commanded that women should receive the Lords supper, nor example that any did: with sundry other things which though they be not expressed in plaine words, yet are they soundly to be proved by arguments from the scripture.

2. *That commandement included males only, children or servants though unbeleevers, and excluded all females, though beleevers: so doth not baptisme.*

Answ. 1 It is untruly sayd that servants unbeleevers were to be circumcised: they feigne this, the scripture teacheth them not so, but the contrary. For circumcision was *the seale of the righteousnesse of faith*, Rom. 4. 11. and should it be set upon unbeleevers, which had no righteousnesse, no faith? So God should be made the author of a false and lying seale: to signifie and to assure the things which were not. Againe, every circumcised person was to eate the Passeover, and had al other privileges of Israels law, Exod. 12. 48.49. the Passeover signified Christ, and the eating of it life by Christ, 1 Cor. 5. 7. 8. Ioh. 6. 57. But no unbeleever had these benefits. And if unbeleevers and Israelites had communion together in circumcision, Passeover, and other holy things, then was the Church of Israel no communion of Saints, but a mixture with all sorts of infidels, whosoever would, contrary to *Exod.* 19. 5. 6. *Levit.* 19. 2. and 20. 7. *Deut.* 14 1. 2. & 26. 18, 19. *Levit.* 20. 26. 1 *King.* 8. 53. Though females (wanting that part of the body) were not outwardly circumcised, for that foreskine which was not, could not be cut off: yet may we not say they were excluded, for then they might not have eaten the Passeover, *Exod.* 12. 48. They were within the covenant (Deut. 29. 10. 11, 12.) and implyed in the males. As the men had that signe of purification (according to the nature of the male) which women had not: so women had another kind of purification (according to the nature of the female) which men had not, Levit. 12. Each sex had their portion in the things that figured their redemption by Christ, according to their severall natures. Therfore when the outward signe was changed from circumcising to baptizing, whereof the female is as capable as the male, both sexes

are:

are baptized. Act. 8. 12. So infants now are as capable of baptisme, as they were of circumcision, there is nothing therefore to debarre them from it.

2. *The law required circumcision to be performed on the eight day: so doth not the law of baptisme.*

Answ. What of this? the law of baptisme appointeth no day at all for any: shall none therefore be at all baptized? The law required the Passeover to be kept on the 14. day of the first moneth, *Exod.* 12. The law of Christ appointeth no day when to eate the Lords supper; yet it is the same in substance that the Passeover was, 1 *Cor.* 5. 7, 8. so baptisme is the same in substance that circumcision was, *Coloss.* 2. 11, 12. and as all may now eate the Lords supper, which might then eate the Paschall: so all may now be baptized, which then were circumcised.

4. *But when faith is manifested, then is baptism to be performed.*

Answ. They meane by *manifestation*, profession with mouth; and by *then* they meane not before that time. This is denied, and formerly disproved, and they have no one word of God to confirme their doctrine.

2. Though infants manifest no faith by their owne mouth, yet the mouth of God manifests them to have faith in the beginning or seede thereof, because he testifieth them to be *holy*, 1 Cor. 7. 14. which is not without faith: and testifieth them to have grace and righteousnesse by Christ, answerable to the corruption and unrighteousnesse which they have by Adam, *Rom.* 5. as is before declared.

Againe they say, *Neither circumcision nor baptisme, are seales of the covenant of life and salvation: that which is now the seale, was ever the same, which is the holy spirit of promise, 2 Cor.* 1. 22. *Ephes.* 1. 13. & 4. 30.

Answ. A bold untruth contradicting the Apostle who calleth the signe of circumcision, *the seale of the righteousnesse of faith*, Rom. 4. 11. and righteousnesse of faith is life and salvation, *Gal.* 3. 11. *Eph.* 2. 8. and the covenant which circumcision sealed was that the *Lord would be their God*, Gen. 17. 7. 10. and so he would give them *life and salvation*, Rev. 21. 3. 4. Whereas they except, *The Spirit is the seale*: it is true; but they should observe that it is an invisible seale in the heart; whereas Paul speaketh

keth of an outward visible seale, which is also a signe and on the body. Again, the covenant may have more seales then one: so that if the Spirit were an outward seale, yet might circumcision be a seale also of the same thing. Moses calleth circumcision a *signe or token*, Gen. 17. 11. but he no where calleth it a *seale*: yet Paul calleth it a seale, because in truth it was so, and more then a bare signe. For a signe is to make some other thing knowne unto us, as the doole-stone or land-marke is for distinction of grounds: or it is further to put us in minde of things formerly done, as the stones at Gilgall were for a memoriall to Israell how their Fathers passed through Jordan, *Iosh.* 4. 20. 21. 22. But a seale goeth yet further, and certifieth or assureth of any promise or gift. Now because circumcision was such a signe as assured unto Abraham his righteousnesse by faith in Christ the promised seede: therefore the Apostle rightly calleth it a seale. Upon which ground we also rightly call the Passeover, Baptisme and our Lords Supper *Seales*, because they are such signes as certifie and assure us of forgivenesse of sinnes, and of righteousnesse and salvation by Christ. And from this we have a most certaine ground for the baptisme of infants: because baptisme is no more now, then circumcision was of old, namely a signe and seale of righteousnesse by faith. And if infants had such a seale under the promise of the Gospell: how should it with any colour be denyed now under the performance of that promise? Unlesse we will say, Christ hath not confirmed the promises made unto the Fathers, contrary to Rom. 15. 8. 2 Cor. 1. 20.

Further they say, *There is but two Covenants, the Law and the Gospell, the Old and the New, Gal. 4. The old covenant, the Law, was made with the children of Abraham after the flesh, and had circumcision in their flesh for a signe thereof. The New covenant the Gospell, is not made but with the one seed, Gal. 3. 15. that are of the faith of Abraham. The children of the flesh are not they to whom this covenant is made, Rom. 9. 8. the children of the flesh must be put out, &c. Gal. 4. 30. So that the covenant with Abraham and his children after the flesh, was not the covenant of life and salvation; it was the covenant of workes, of the law, &c.* Pag. 146.

Answ. In this their plea, there is a little truth, but much error and delusion. It is true, there were but two covenants, the Law and the Gospell. There is sophistry and delusion in their

their saying, the covenant of the Law was with the children of Abraham *after the flesh*: for as *after the flesh* meaneth naturall generation, so *Isaac*, *Jacob*, and all the Israelites, even Christ himselfe was Abrahams children after the flesh, Mat. 1. 1. Rom. 1. 3. and 9. 3, 4, 5. yet were not they aliens from the covenant of the Gospel. But as the *flesh* meaneth corruption of nature, Rom. 8. 1, 8, 9. and as men have no other generation of the Spirit, but of the flesh, Iohn 3. verse 5, 6. in this sense it is true, that the children of the flesh are not the children of God, Rom. 9. 8. and they are under the Law, not under the Gospel. But this is nothing against the truth we maintaine. For Isaac who was Abrahams seede after the flesh in the first sense, but after the spirit, and by promise in the second sense, hee was circumcised in his infancy. Now all the Christian Church are as Isaac, children of the promise, Gal. 4. 28. and our infants though by nature (as it is corrupted) they be children of wrath, Eph. 2. yet by promise and grace in Christ, they are children of God, Rom. 5. and therefore are to have the seale of the covenant of grace in infancie, as Isaac had, even as by *Abrahams* justification, the Apostle proveth the justification of us all, Rom. 4. 3. 22. 23, 24.

Errour it is that they say, *Abrahams children had Circumcision in the flesh for a signe of the old covenant or Law.* For first, the Law was given by Moses, *Iohn* 1. 7. many yeares after *Abraham*, and could not disanull the Covenant with *Abraham*, or make the promise of none effect, as the Apostle plainely teacheth us, Gal. 3. 17. Christ also saith, *Circumcision was not of Moses, but of the Fathers*, *Iohn* 7. 22. Secondly, the covenant which circumcision sealed, was that the Lord would be a God to *Abraham* and his seede, Gen. 17. 7. 10. this was the covenant of the Gospel, Heb. 8. 8. 10. Revelation 21. 3. Thirdly, Circumcision was the seale of righteousnesse of faith, Rom. 4. 11. but the law is not of faith, Gal. 3. 11. 12. therefore Circumcision was a seale of the Gospel promised seale of the covenant of grace.

Whereat they say, *the new covenant, is not made but with the one seede*, *Gal.* 3. 16. It is true, and maketh against them: for that *one seede*, is there shewed to bee Christ; not Christ in his owne person only, but Christ with his Church, which make one mysticall body, 1 Cor. 12. 12. Ephes. 5. 30, 31, 32. Now the infants of the Church are by the covenant of grace of the body of Christ;

even

even as by nature they are of the body and ſtock of *Adam*, as before (in the treaty of *Originall ſinne*,) wee have proved by Rom. 5. ſo that the new covenant is made with them alſo, and therefore the ſeale of that covenant is due unto them now, as it was in *Abrahams* dayes.

Next this, they goe about to prove, *That the Covenant whereof circumciſion was a ſigne*, Gen. 17. *Was not the ſame which wee have now in the Goſpel: becauſe the Lord ſaith, it is not the ſame*, *Ier.* 31. 31. *Heb.* 8. 6. *it is a new covenant that wee have under the Goſpel.* Page 147.

Anſw. It is no marvell though theſe men ſo often ſlander us, when they dare belye the Lord himſelfe. Neither doth the Prophet, nor the Apoſtle (in the places by them cited, or) any where ſay, that the covenant which Abraham had, and which was ſealed to him by circumciſion, *is not the ſame which we have.* I have before proved them to be one in ſubſtance by Gal. 3. Rom. 4. 11. The covenant ſpoken of by Ieremy, was made when God tooke them by the hand to bring them out of Ægypt, Ier. 31. 32. Heb. 8. whereas the covenant with Abraham was many yeares before, Gal. 3. 17. Therefore the covenant made with Abraham by promiſe, is the ſame that we now have by performance and confirmation of that promiſe, Luke 1. 54, 55, 72, 73. Rom. 15. 8.

Againe they ſay, *though Abraham himſelfe had the covenant of grace promiſed him, by which promiſe he had ſalvation in the Meſſiah to come; yet had he not the ordinances of the New covenant which we have: and therefore none of his ſeede in the fleſh could be partakers of that which he had not himſelfe.* Page 148.

Anſ. They grant enough to their owne condemnation: for if Abrahams covenant was of grace and ſalvation by Chriſt; then was it not of the Law (as before they pleaded) for that cauſeth wrath and damnation, Rom. 4. 15. Gal. 3. 10, 12. We pleade not for the ſame external Ordinances or manner of outward diſpenſation: but for the ſame ſubſtance of the covenant, which was of faith, not of works: and ſo of the Goſpel, not of the Law, as Paul teacheth us, Rom. 4. Gal. 3. The Iſraelites Paſſeover of the Lambe, and our Paſſeover Chriſt: their feaſt of unleavened cakes, and ours, (1 Cor. 5. 7. 8.) differ apparently in the

outward ordinances. So their bread of Manna from heaven, ours of wheate from the earth; their drinke of water from the Rock, ours of wine from the grape, (in the ſupper of our Lord) how greatly doe they differ in the outwad things? yet were they the ſame ſpirituall meate and drink both to them and us, even Chriſt: as the Apoſtle teacheth, 1 Cor. 10. 3. 4. So Circumciſion and Baptiſme differ much in the outward rite and ſigne; but not in the ſubſtance or thing ſignified.

Yet ceaſe they not their idle contention, but further ſay concerning us, *They ſpeake untruly*, in ſaying that the covenant which this new is not like, is that law given upon mount Sinai, Exod. 19. not that in Gen. 17. *Marke the words* (in *Jer.* 31. *Heb.* 8.) *Not like the covenant that I made with the fathers, when I tooke them by the hand to bring them out of Egypt, which is mentioned in Exod.* 3. not, *Exod.* 19. *then did God appeare to Moſes, and commanded him to take them by the hand and leade them out Ægypt, where the covenant is mentioned in verſe* 6. *I am the God of thy fathers, Abraham, &c. I am come to deliver them, &c. to bring them into a good land, &c. which promiſe was made unto their father Abraham.*

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Anſw. The untruth and ignorance is in themſelves that ſo reaſon. For there was no covenant made in Exod. 3. Let the place be viewed. Though if there had then a covenant beene made, it were nothing to our purpoſe; becauſe Abraham was dead many yeares before, and we reaſon of the covenant made with him and his ſeed, whiles he lived, Gen. 7. But in Exod. 19. 51, &c. the Lawes are promulgated. In Exod. 24. 7, 8. the covenant is made up and dedicated. And that this was that firſt and old covenant which ſhould be aboliſhed, as Jeremy foretold, the Apoſtle doth plainely manifeſt. For having ſhewed the promiſe hereof in Heb. 8. 8. to 13. he proſecuteth the ſame matter in Heb. 9. ſhewing the differences betweene the firſt covenant and the ſecond, or the old and the new; and how a covenant (or teſtament) muſt bee confirmed by blood and death: which for the new was by the death of Chriſt, *Heb.* 9. 19. 16. and for the firſt, it was with the death and blood of bullocks and goates, wherewith Moſes ſprinkled the people, verſe 18, 19, 20. And this was that action recorded in Exod. 24. done at mount Sina. Moreo-

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ver obſerve here theſe mens fraud: Jeremy ſpeaketh of a covenant *made*, they tell us of a covenant (or promiſe) *mentioned* in *Exod.* 3. as if to *make* a covenant when they came out of Ægypt, and to *mention* a covenant or promiſe made many yeares before with Abraham in Canaan, were all one. That which is alledged of the land of Canaan promiſed in Gen. 17. 8. is true, as a type or figure, but not as the maine thing there intended. For Abraham himſelfe had no inheritance in the land of Canaan, no not ſo much as to ſet his foote on, *Acts* 7. 5. how then did Circumciſion ſeale that to Abraham, which God never performed to him? Is not this to make Gods promiſe to him, vaine? The Apoſtle is a better expoſitor, who ſaith, *that circumciſion ſealed to him righteouſneſſe of faith*, which he had before, *Rom.* 4. 11. and telleth us, how by *faith Abraham ſojourned in the land of promiſe, as in a ſtrange Countrie, and looked for a heavenly citie and country*, which he underſtood to be figured by that earthly land: *Heb.* 11. 9, 10, 16. And if the poſſeſſion of Canaan was that which circumciſion ſealed, then Abrahams ſervants, yea & all his ſonnes by *Keturah*, and al proſelytes of other families, that were circumciſed, were deluded with a vaine promiſe: ſeeing none of all theſe had ever inheritance in Canaan, but onely the Iſraelites the poſteritie of *Iſaac*, which were numbred in *Numb.* 26. 2. to 53.

Againe, they except thus. *The covenant is made in Gen.* 17. *with Abraham and his ſeed, not with every faithfull man and his ſeed: Is every faithfull man Abraham? what proofe for that? It is well if we be Abrahams ſeede, &c.* Page 150.

Anſ. The exception is frivolous: for by vertue of that covenant with Abraham who circumciſed his infants, *Iſaac* his ſon, *Iacob* his ſon, all the Iſraelites in their generations, & every faithfull proſelyte of the heathens, circumciſed their infants. So the faithfull now, who all are Abrahams ſeed, & heyres by promiſe, *Gal.* 3. 29. do ſeale their infants with Baptiſme, as of old they did with circumciſion, for the promiſe is to ſuch and to their children, Acts 2. 39. When *Paul* bringeth Abrahams example for juſtification by faith, *Rom.* 4. if any ſhould triſle and ſay, what is that to us? We are not Abrahams: the Apoſtle telleth, it was *not written for his ſake alone, but for us alſo, Rom.* 4. 23, 24. So ſay we; that Abraham gave his infants the ſeale of the covenant, it is

not written for him alone, but also us. But they proceede and say, in Rom. 4. 21, *Abraham received the signe of Circumcision,*
Pag. 151. *the seale of the righteousnesse of faith which he had, when he was uncircumcised, that he should be the father of the faithfull, &c. This proveth that Abraham received Circumcision to seale up his fatherhood of the faithfull, not that he received it to seale up his faith in the Messiah, which he had 24. yeares before: but a seale of his faith in beleeving God, that he should be the father of many Nations, Gen. 17. 4. Rom. 4 17. and this was imputed unto him for righteousnesse, Rom 4. 22.*

Ans. They are blinde, and would make blinde. First, There is no faith that can bee imputed to any man for righteousnesse, but the faith that is in the Messiah; as the Apostle proveth at large, in *Rom.* 3. 21. 22. 24. 25. and *Rom.* 4. *Gal.* 3. 2. And Abraham beleeving the promise of a seed, which beleefe was counted to him for righteousnesse, Gen. 15. 5. 6. beleeved Christ principally, as his seede after the flesh: for otherwise, how could all nations be blessed in him, that is in his seed, as God promised, Gen. 12. 3. Gal. 3. 8. 16.

Thirdly, the Apostle disproveth their vaine glosse, when having shewed how Abrahams faith was counted to him for righteousnesse, Rom. 4. 9. to 22. he annexeth, that this was *written for us also, to whom it shall be imputed, if we beleeve in him, that raised up Jesus, verse* 23. 24. But if Abrahams faith had not been the faith in Christ, the Apostles argument from his example had beene impertinent.

Page 152. Finally they say, *Abraham received Circumcision as none received it: and faith was required of none to Circumcision: but faith is required to Baptisme: and therefore these be but mens dreames, and chaffe in stead of wheate.*

Ans. Indeed they would give us chaffe for wheate. They would have us beleeve that Abrahams circumcision sealed his fatherhood, not his faith in Christ: which dreame is before refuted. They would teach us two or more circumcisions, one which Abraham had, another which other men had. But as *there is one Lord, one faith, one baptisme, Ephes.* 4. 5. so we finde but one circumcision, which all our fathers received. They would perswade us, that whatsoever Paul saith, *that circumcision was the*

seale

ſeale of the righteouſneſſe of faith, Rom. 4.11. *yet faith was required of none to Circumciſion.* But who will beleeve this their dreame? will God ſeale righteouſneſſe of faith to them that have no faith? This is to make God the author of vaine and worthleſſe ſeales. If it ſealed not to men righteouſneſſe of faith, what ſealed it? Not the land of Canaan, for (as is foreſhewed) no child of Abraham by *Keturah*, no Proſelyte had inheritance in Canaan: no not Iſaac, nor Jacob, who were but ſtrangers in the Land, as Abraham was, Hebrewes 11.9. Not the Covenant of the Law, for that was not given till many yeares after Abraham, neither could any man have righteouſneſſe by it, but wrath and curſe, Gal. 3. 10. But had not errour blinded their eies, they might ſee that the covenant ſealed by circumciſion was, that the Lord would be a God to them and to their ſeede after them, Gen. 17.7. and this was the covenant of grace in Chriſt, *Heb.* 8. 8, 10.

Againſt *Peters* Doctrine in Acts 2. 38, 39. where he ſaith, the *promiſe is made to you and to your children*; they cavill thus, *whereas many ſtumble at the word* Children, *conceiving that it is meant of Infants, it is here and elſewhere uſed often in the Scriptures for men of underſtanding, Acts* 3. 25, &c. Page 136.

Anſ. How ſtruggle theſe men againſt the light! It is true, that the word *Children* often meaneth men of underſtanding: but meaneth it not Infants alſo? The word *ſeede*, uſed in *Gen.* 17. often implyeth old perſons alſo: will they therefore inferre, that the promiſe and ſeale thereof to Abrahams ſeed, belonged not to his ſeed in their infancie? So neither is there any reaſon to thinke that the promiſe to the Jewes and their children mentioned in *Act.* 2. is meant only of men of underſtanding, and not alſo of their children in infancie. For when the Apoſtle ſpeaketh of the promiſe to them and to their children, concerning Chriſt and remiſſion of ſins by him, and ſealing the ſame by Baptiſme: he hath evident reference to the promiſe made of old to Abraham, which concerned the ſame things, and was ſealed by circumciſion: as appeareth by comparing Luk. 1.54, 55. 72, 73. &c. Gal. 3. 8. 16.

Whereas the Apoſtle 1. Cor. 7. 14. calleth a beleevers children *holy*; theſe men expound him thus: *If your children in your owne judgement be holy, and you doe not put them away when you are con-*

converted to the faith, but use them still as your children, &c. then may you keepe your wives being holy, they being of a neerer naturall bond then your children, and use them still as your wives, &c. Their reason of this interpretation is; because holinesse *sometimes signifieth when a person or thing is set a part or sanctified to the beleever,* 1 Tim 4. 5 Tit. 1. 15. *Thus is the unbeleeving wife holy, and thus are the children holy, and not otherwise.*

Answ. That children are thus sanctified to the beleever is true: but in saying, *and not otherwise*, they doe violence to the Apostles doctrine, and the truth is not in them. For first he meaneth not the children to be holy in the parents judgements; but telleth them his owne judgement, they *are holy*: and useth it as a reason to confirme his former doctrine.

Secondly, he meaneth not in respect of putting the children away from civill use as children; for so no more should be said for the children of the faithfull, then for their infidell servants: for Philemon miught and did retaine Onesimus for civill use as a servant, before he was converted to Christ, *Phil.* 5. 10. 11. &c. and beleeving servants might dwell and converse civilly with unbeleeving masters, 1. Tim. 6. 1. 2, Yea misbegotten children and bastards were not to be put away in respect of civill use: for who should nourish or bring them up, rather then their owne parents, 2. Sam. 11. 4, 5. and 12. 14, 15. &c.

Thirdly, they corrupt the Apostles reason, which is not to this effect, If you may keepe your children, then you may keepe your wives: But thus, your unbeleeving wives you may keepe, for they are sanctified unto you because the children which you beget of them are holy: and so the holinesse of the children is an argument and proofe that they might still retaine their unbeleeving wives.

Fourthly, they change the Apostles words amisse: he saith not of unbeleeving wives that they are *holy*, but sanctified to the beleeving husband; but the children were holy.

Fiftly, the sanctification of meates, and purity of other things, mentioned in 1. Tim. 4, 5. Tit. 1. 15. is not meant of religious sanctification, but for civill uses: whereas the children of beleevers are otherwise holy, namely, in respect of the covenant

of

of grace and Church of God, as is abundantly proved before, by Rom. 5. where, as they have naturally ſinne and unrighteouſneſſe by Adam, ſo they have holineſſe and righteouſneſſe by the grace of God in Chriſt. Alſo by *Gen.* 17. compared with Rom. 4. 11. where Abrahams (and all faithfull mens) children, are with their parents in the covenant of grace, and have the ſeale of the righteouſneſſe of faith. And upon this ground doth Paul ſtrongly prove the beleevers might keep their unbeleeving wives, becauſe the children which they had by ſuch, were (by reaſon that one parent was a Chriſtian) *holy*, to wit, with holineſſe of the covenant made with the faithfull and their ſeede. And in this reſpect the children of thoſe that are in the covenant, are ſaid to be borne unto the Lord, and to be his children, *Ezek.* 16. 8. 20. 21. whereas in the other reſpect, all children in the world are the Lords, *Exod.* 19. 5. And ſo the children of the Church are called *the holy ſeede*, differing herein from the ſeed of other people, *Ezra* 9. 2. 3. which if theſe oppoſites had underſtood, they could not thus have ſtumbled at the Apoſtles words, and wreſted his meaning.

But they plead further; *that the Apoſtle ſaith not, elſe were your* Infants, *but elſe were your* Children *uncleane, but now they are holy: ſo that all the children of unbeleevers are as holy by this place as infants, &c. and ſo muſt be Baptized.* Page 138.

Anſ. Herein they ſeeke to pervert the ſtraight waies of God: As if they ſhould ſay: God (when he made with Abraham that everlaſting covenant which circumciſion was a ſeale of) ſaid not that he would bee a God unto him and to his *Infants* after him, but to his *ſeed*, Gen. 17. 7. ſo that all the ſeed of Abraham (*Iſmaelites, Edomits, &c.*) were as holy, and as well within the coveant of Grace and to bee circumciſed, as the Iſraelites which were the generation of Iſaac.

But they ſhould obſerve that the covenant of mercy paſſeth from the Fathers to the children from age to age, even to the thouſand generation, if they love God and keepe his commandements: whereas if they turne away and hate him, hee viſiteth their iniquity, *Exod.* 20. 5. 6. *Ezek.* 18. 9, 10, 13. Children of beleevers when they are borne of their parents, (and all are borne Infants) are all in the covenant with their parents; and were of

old:

old to be Circumciſed, are now to bee baptized. If the children be of yeares when their parents enter into the covenant, either they aſſent and enter into covenant with them, or they diſſent and enter not. So Iſmael Abrahams child, being taught of his father to keepe the way of the Lord (Gen. 18. 8.) and not diſobeying, hee was with his father circumciſed at thirteene yeares of age, *Geneſ.* 17. 25. Likewiſe all children now aſſenting unto and walking in the faith with their parents, are to bee baptized at what age ſoever. But when Iſmael fell from his obedience, then was hee caſt out of Abrahams houſe, and was no longer counted for Abrahams ſeede, but in *Iſaac* was his ſeed called, *Gen.* 21. 10. 12. *Iſmael* was ſtill Abrahams ſeede and child in nature, according to the fleſh; but hee continued not ſtill the child of the covenant, *Galat.* 4. 29, 30. nor *Abrahams* ſeede according to the promiſe. Even ſo, if children of beleevers now being of underſtanding, doe refuſe the faith of Chriſt, or fall from it, they are to bee kept out of the Church, or caſt out from it: and ſo the ſeale of grace and ſalvation belongeth not unto them, (*Ezekel.* 18. 24. 2 *Chron.* 15, 2. *Math.* 3. 7, 9, 10.) as it belongeth to all the infant of the faithfull, and to all their children (of what age ſoeve) that received the faith of Chriſt, and abide in it with them. And theſe men greatly miſtake if they thinke wee hold children are to bee baptiſed, or are holy, becauſe they are our children by nature, (for ſo they are children of wrath, *Ephe.* 2. 3.) but they are holy, and ſo have the ſeale of ſalvation, becauſe God hath gratiouſly accepted them into his covenant with our ſelves: and keepeth them in it untill they fall from faith and obedience of Chriſt; even as wee our ſelves continue in the covenant, whiles wee continue in the Chriſtian faith, and no longer; 2 *Tim.* 2. 12. As wee are the Children of the firſt Adam, we are all ſinners, diſobedient, unrighteous and under condemnation: but as wee are the children of the ſecond Adam (Chriſt) wee are all holy, made obedient, righteous, and heyres of ſalvation, according to the Apoſtles doctrine in Romans 5. 12. 21.

Againſt

Against another proofe for Baptiſme of Infants, gathered from *Pauls* words in 1 *Cor.* 10. 1, 2, &c. where hee ſpeaketh of all the *Iſraelites* Baptiſme in the cloud and in the ſea: they ſtruggle with little reaſon or colour of truth. For (to omit their diſcourſe of *Pauls* ſcope in bringing that in, which no way cleareth the controverſie) they tell us: 1. *That* Moſes *did not at all waſh them with water in the cloud and ſea.* 2. *That this of* Moſes *is called Baptiſme by compariſon, as* Noahs *Ark is called the figure of the Baptiſme that ſaveth us: for as the Ark ſaved thoſe in it from drowning; ſo the* Iſraelites *were all under the cloud and in the ſea, and therein baptized or ſafeguarded from deſtruction of their enemies.* 3. *That it pleaſed the Holy Ghoſt to ſay they were baptized in the ſea and cloud, becauſe the ſea and clouds was their ſafety, as* Noahs *Ark was: And as Chriſt ſaith, they are baptized that ſuffer for his ſake: So there is as much warrant to injoyn Infants to ſuffer perſecution, becauſe it is called Baptiſme, as to baptize them, becauſe the cloud and ſea is called Baptiſme.* Pag. 145. Pag. 142.

Anſw. How many wreſtings and windings are in theſe mens words?

Firſt, they ſay, Moſes *did not at all baptize them with water.* And why? Was there no water (think they) in the cloud and in the ſea? Let them conſider, *Exod.* 14. 24, 25. compared with *Pſal.* 77. 16, 17, &c. and they may ſee there was water enough in the cloud: and they will not ſay (I think) that there was no water in the ſea. All outward baptizing or waſhing, muſt be with water, or ſome other liquor; If they were not baptized with water, what other liquor were they baptized in? Not with blood, as in the Baptiſme of ſuffering death for Chriſts ſake, which they impertinently mention. Not with wine or ſtrong drink: for they found none ſuch in the Wilderneſſe. If they can ſhew nothing but water to baptize them in, let them deny no more (for ſhame) that they were baptized with *water.* God ſpake to our fathers by the Prophets at ſundry times (or in * ſundry parts, as it were by piece-meal) as the Apoſtle teacheth, *Hebr.* 11.

* πολυμερῶς.

By *Moſes* he ſhewed how the cloud removed from before *Iſrael*, and ſtood behinde them, (as they paſſed through the ſea) and gave them light, but was darkneſſe to the *Egyptians*;

and from this fiery cloudy pillar the Lord looking, troubled the *Egyptians*, and took off their Chariot wheels, that they drave them heavily, *Exod.*24. 19, 20, 24, 25. This being briefly and obscurely told by *Moses*, God after by *Asaph* another Prophet, who sheweth the manner of it; how not only the waters of the sea saw the Lord, when they fled and parted; but the clouds also (from above) powred out water when they rained; the skies sent out a sound by thunder, &c. thus the ground being softned with the rain, occasioned the chariot wheels of the *Egyptians* (sticking in the mire) to fall off, and hindred their pursuit, *Psal.* 77. 16. &c. After this the Apostle (taught by Gods Spirit) manifesteth the mysterie which before was kept secret; namely, how this passage under the cloud (which rained) and through the sea was a Baptisme to the *Israelites:* even as Christian mens washings in rivers or vessels, was a Baptisme to them. And as the manna which *Israel* eate, and water from the rock which they drank, was the same spirituall meat and drink which wee have signified by Bread and Wine in the Lords Supper, so their washing in the cloud and sea, and our washing in vessels or rivers, is spiritually the same Baptisme. From hence wee gather the baptizing of our Infants by two arguments: 1. *All our fathers,* (saith *Paul*) *were baptized in the cloud and sea:* therefore (say we) Infants; for seeing there was no other baptisme but that in the cloud and sea, such of our fathers as then were infants, were at that time baptized, or else many of our fathers (even all the infants of many thousand Families) were never baptized; wich is contrary to the Apostles doctrine. And if Infants had baptisme under *Moses*, it cannot (without any colour of reason) be denyed them under Christ. 2. In that the Apostle teacheth us, that the extraordinary and temporary sacraments (or seals of salvation) which *Israel* had, were the substance and truth which wee now have, though *Moses* doth not so expresse: it followeth upon like ground, that their ordinary seals; namely, Circumcision and the Passeover, were the same in truth and substance with Baptisme and the Lords Supper which wee now have. And being the same, as Infants had circumcision then, so they are to have baptisme now.

Rom. 16. 25, 26.

1 Cor. 19. 1, 2. Mar. 1. 5. Act. 16. 33.

Secondly,

Secondly, whereas they say that of *Moses* was called baptism by comparison, as if it were not properly baptisme: they swerve from the right way; it was as truly and properly baptisme to them, as ours is to us, though the manner of administration differ: even as their Manna and Water were as truly and properly the sacrament of Christs body and blood to them, as Bread and Wine in the Lords Supper are to us. Otherwise the Apostle should not say truly, that they were *the same*, 1 Cor. 10. 3, 4.

Thirdly, *Noahs* Ark is not called the *figure of Baptisme*, as these corrupters of Scripture tell us: but baptisme (saith the Apostle) is a like figure (or antitype) 1 *Pet.* 3. 21. So that the saving by water of eight men in the Ark, was a type or figure; and the saving of a few now by water in baptisme, is an antitype, or like figure; both of them figuring salvation by the death of Christ.

Fourthly, neither do these men set down the reason fully and rightly, why they are said to be baptized; namely, *because the cloud and sea was their safety, as* Noahs *Ark was:* for though it may in some sense be granted, that these were their safety, as Baptisme is our safety, (for it is said to save us, 1 *Pet.* 3. 21.) yet properly they were said to be baptized in the cloud and sea, because they were in them sacramentally washed from their sins, and planted together in the likeness of his death, burial, and resurrection, as we are now by baptisme, *Rom.* 6. 3, 4, 5. The cloud served them for three uses: 1. To protect and keep them safe, *Esay* 4. 5, 6. 2. To guide them in the way that they should go, *Numb.* 9. 17, &c. *Exod.* 13. 21. and these two were ordinary. 3. To baptize them by powring down water, and this was extraordinary, and but one time in the red sea, for ought we finde. And in this respect, *Paul* saith, they were baptized in it.

Fifthly, their last speech of *injoyning Infants to suffer persecution*, as well as to baptize them, is spoken with a wrie mouth: for as we injoyn not Infants to be baptized, though we baptize them; so can we not injoyn them to suffer persecution. But this we say and know; as Infants are baptized into Christ, so oftentimes they suffer persecution for Christ, being with their

parents afflicted, imprisoned, banished, &c. yea, and bereaved of life it self; so that they have even the baptisme of blood or martyrdome also.

Whereas we find mention of whole households to have been baptized by the Apostles; from which example it is probably gathered, that Infants also were baptized. Against this they dispute thus. 1. *There are many households in which there are no Infants.*

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Answ. This is true; and it is also true that in many there are Infants; therefore this argument is propounded but as probable, not as certain.

2. They say, *It is most sure, as the Apostle practised in one household, so they practised in all. But in the Jaylors house they baptized such as they preached the Word unto, and such as believed,* Acts 16. 31, 34. *and this is most plain, that Infants cannot heare nor believe.*

Answ. It is not most sure, but altogether unlikely, as themselves, I think, will acknowledge. For there is no likelihood that all households to whom the Apostles preached, did believe every one in them, though some did. And they grant none but Believers were baptized. So then if the good man of the house, and the men only believed, they only there, none but men were baptized: if women only believed, they only were baptized. Therefore the Apostles practice was not alwayes alike in respect of the persons they baptized; So for Infants, such houses as had none, we easily grant that no Infants were there baptized. But such as had Infants, their parents believing we hold that their Infants were baptized; for there is no exception of Infants at all in any place of the Apostles Acts.

Mat. 10. 13, 14.
1 Cor. 7. 13, 16.

The barre which they put, that Infants *cannot hear nor believe*, is soon removed. We see know Infants can hear, though not with understanding: we know also (and have proved before) that they believe, though not actually, or professantly. And this faith begun in them in their regeneration, is a sufficient ground why Infants should be baptized, as I have formerly manifested.

Finally, unto Christs words, *Mar.* 10. 14. *Suffer yee little children to come unto me, &c. for of such is the Kingdom of God:*

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they

they say, *It is not said, Infants are of the Kingdome of heaven*, that is, *obeyers of the Gospel*, Luke 4.43. *but that they that enter into the Kingdome of heaven, must become as little children, for of such like is the Kingdome of God; And this is Christs meaning, men must be converted, and receive the Kingdom of God as a childe, &c.*

Answ. They speak like children in understanding. First, the people brought young children properly unto Christ, not men converted and become like children, *Mar.* 10.13. For the children the Disciples rebuked the bringers; for their rebuking, Christ was much displeased, and said, *Suffer the little children to come unto me.* What reasonable creature will now deny that Christ speaketh here of children in yeers, not of old men like children? The children that were brought, Christ *took up in his arms, put his hands on them, and blessed them*: may we think he took up aged persons? Secondly, the reason why hee would have such children suffered to come to him, is, *for of such is the Kingdom of God*, Mark 10.14. If he had not meant this of young children themselves, but of men like children in some condition, there had been no weight in his words; but the people might have brought unto him upon that ground, Doves and Serpents for Christ to lay hands upon and blesse: for as godly men must in some things be like children, 1 *Cor.* 14.20. so must they in some things also be like Serpents and like Doves, *Mat.* 10.16. Thirdly, they wrest the Text, when they expound, *for of such is the Kingdome of God*; thus, *for of such like:* as if Christ meant not the children properly, but ancienter men, like such children. They might even as well say, that when *Paul* writeth, *I beseech thee, being such a one as* Paul *the aged* (Philem. *vers.* 9.) that hee speaketh not this of himself, but of some other man like himself, that made request for *Onesimus*. But ignorant and unstable men, will pervert all Scriptures to their own perdition. That Infants of the faithfull are indeed of the Kingdome of God, is before proved, from *Rom.* 5. and many other Scriptures.

Now, whereas Christ *blessed* the children; they tell us, hee *baptized them not*, which we grant; but if they which were by nature children of wrath and curse, were now by grace made

made children of bleſſing in Chriſt; then were they indeed of the kingdome of God, and ſuch as might receive baptiſm, the ſign and ſeal of bleſſedneſſe.

Laſtly, they ſay, *It is a bleſſing to Infants to be created, to live to grow in ſtature, wiſdome, &c. to have their ſight, their limbs, &c. ſo that Chriſts bleſſings extend as well to this life as that which is to come.*

Anſw. All Gods benefits for this life and the next, are indeed bleſſings: But Chriſt bleſſed not thoſe children with any ſuch worldly temporall bleſſing particularly; but gave them the bleſſing of God in generall: and men are too preſumptuous, that will without due proofe reſtraine that to ſome particulars which the Lord hath not reſtrained. We know that our bleſſedneſſe from God in Chriſt, is our eternall ſalvation, *Rom.* 4. 6, &c. It was his laſt farewell to his beloved Diſcipies, to lift up his hands and bleſſe them, *Luke* 24. 50. and it is the ſumme of the Goſpell, that in *Abrahams* ſeed (that is Chriſt) all nations ſhall be bleſſed, *Gal.* 3. 8. This grace *Abrahams* Infants had; this grace Chriſt gave to little children, and the ſame he vouchſafes to continue unto us and to our children throughout their generation, preſerving us and them from the curſe of Anabaptiſtrie, whereby ſo many errors are diſperſed, Scriptures wreſted, and ſoules perverted unto deſtruction.

FINIS.